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ABSTRACT

This resource packet presents a variety of ideas, lesson plans and activities to teach about the Holocaust. Lesson plans in this packet include: (1) "Human Behavior"; (2) "The Teachings of Contempt--Entry Points for Examining the Holocaust: Prejudice, Bigotry, Racism, Stereotypes, Scapegoating"; (3) "The Holocaust"; (4) "Rescue and Human Behavior, Moral Decision Making--The Courage to Care"; and (5) "Processing." Each lesson plan includes: the lesson's objective; a list of materials (e.g., videos, literature, visual aids); a list of activities; and discussion topics. An extensive list of curricular resource materials and a Jewish Media Catalog with educational videotapes on the Holocaust are included. Other materials in the packet include: (1) "'Kristallnacht': The Night of Shattered Glass"; (2) "Everyone is Human"; (3) a brochure explaining the Holocaust Center of Northern California; and (4) "Liberation 1945, Teacher Guide" and "Student Poster Glossary." (EH)

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Resources and Guidelines for Teaching About the Holocaust

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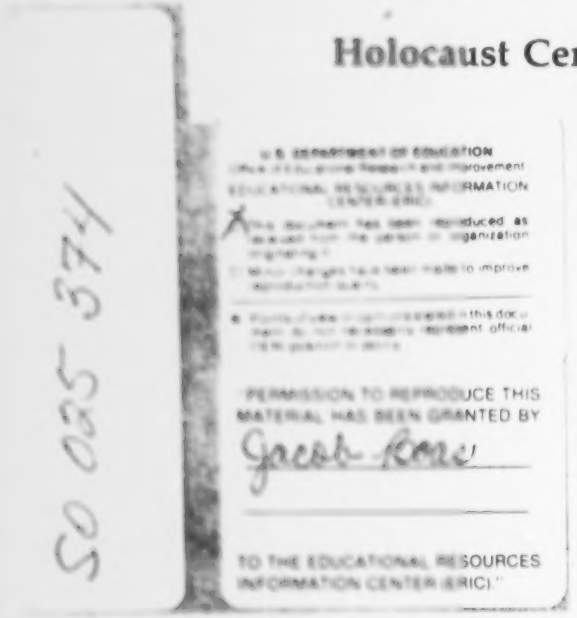
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GUIDELINES AND RESOURCES FOR TEACHING HOLOCAUST

It goes without saying that teachers should adapt the ideas, lesson plans and activities presented below to their own specific class needs and time constraints, or to develop different teaching strategies and approaches using this material as a resource. There is a plethora of materials, necessitating choice.

Goals and Objectives of a Holocaust Study Unit:

Promote tolerance, understanding, empathy, acceptance of different cultures, growth as a human community; to explore what it means to be human

To encourage moral decision-making

To give students a language, a vocabulary to deal with human rights violations/crimes against humanity

To drive home the lesson that those who do not learn from the past are condemned to repeat it

To understand, through the study of the Holocaust, that one of the ultimate consequences of race hatred and prejudice is murder on both an individual and a mass scale

To promote student buy-in -- life-experience/life connection - make connections to their own lives - to involve students affectively; to involve students as actors, probing, questioning, recording, debating, discussing

To have students learn history, literature, geography, ethics -satisfying the cognitive

Through understanding the roots of violence, cruelty, race-hatred, prejudice, as manifested in the Holocaust and other crimes against humanity, ultimately to sensitize and to humanize, promoting self-understanding, self-awareness as an indispensable step in reducing the violence and conflicts in everyday life

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Lesson Plan
Human Behavior

Lesson objective:

To examine the nature of human behavior and come to some sort of resolution as to what makes humans act the way they do; the worst and the best in human beings, capable of committing the greatest atrocities but also of great sacrifice in behalf of others.

To create basis for understanding what happened in the Holocaust and other genocides.

Materials:

Worksheet
Human Nature Survey (adapted from The Holocaust and Genocide: A Search for Conscience) or
Attitudes About Groups

Supplemental Readings
"The Dying Girl that No One Helped" (source: same as above)
Shirley Jackson, "The Lottery" (short story)
William Golding, Lord of the Flies

Video
"The Milgram Shock Experiment"
Gregory Allen Williams on Racism and Rescue

Activities:

1. Have students work on the human nature survey or attitudes about groups worksheets. What brings out the worst in people? The best? Have them relate instances in which humans showed their best side and their worst. What accounts for the difference? Circumstance? Education? Situation? Religion? What is morality? What makes a human human. Where do negative traditions (i.e. bigotry, discrimination, scapegoating) come from? Positive traditions? What is morality? What do we understand by ethics, ethical behavior. Where do the codes that govern our conduct come from? List some principal features of our code of ethics.

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2. Give students a blank piece of paper and tell them to imagine that the blank piece of paper represents them at birth. Then ask them to think about who they are today and what formed them (family, school, state, society, ethnicity, history, class, etc.) and to list some of the main beliefs they live by. Are human beings blank slates? If so, what are the implications? And if not, what are the implications of that? In other words, nature vs. nurture. Ask: what makes human beings human? In what way do humans differs from other species? Are there things all humans have in common? What are they? Are there differences between humans? What are they?

3. Give them another piece of paper. Tell them to make two columns: HUMAN RIGHTS, CIVIL RIGHTS. (This activity can also be done with students coming to the front of the class and working with butcher paper and recording.) Ask them to list HUMAN RIGHTS. Then proceed to consider CIVIL RIGHTS. Where do these come from? Where does our society keep to these and where does it fall short? What processes undermine them?

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Lesson Plan

"The Teachings of Contempt -- Entry Points for Examining the Holocaust: Prejudice, Bigotry, Racism, Stereotypes, Scapegoating"

Lesson objective: Students will define and identify examples of prejudice, discrimination, stereotyping, racism and scapegoating across a broad spectrum. Students should be introduced to and think about where both negative traditions and positive traditions come from and speculate about the conflict between the two. Why it is, for example, that negative traditions (i.e. racism, bigotry, etc.) exercise such a strong hold over people (possible answers: fear, conformity, fear of the unknown, the strange, historical legacies such as slavery, competition, e.g. economic conditions, difference). Students should be made aware of the consequences of racism and bigotry (e.g. immigrant-bashing, gay-bashing, fear of young blacks; robs people of self-esteem, humiliation, degradation, dehumanization; may lead to murder/genocide).

Materials:

Video
A Moment in Memory (12 min.)
The Tuskegee Experiment (15 min.)
Stand and Be Counted (15 min.)
(All three of the above can be obtained on loan from the Holocaust Center)

Literature and Poetry
"I Ain't Sleepin' Nexta No Nigger!" by Sammy Davis, Jr.
"The Filipino and the Drunkard" by William Saroyan
"To Create an Enemy" by Sam Keen

Visual Aids
Propaganda Posters and Leaflets (miscellaneous for discussion purposes)
Assorted defamatory cartoons

Classroom Activities/Discussion Materials
"Attitude Towards Groups" (adapted from The Holocaust and Genocide: A Search for Conscience)
Gangsta Rap

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Excerpt from speech by Nation of Islam official at Kean College (1993)
"Black and Jewish Experience Compared" (handout)
Jim Crow Laws; anti-Jewish canonical laws; Nuremberg Laws; Executive Order 9044; Thomas Keneally (author of the book "Schindler's List") with a perspective on race hatred (abridged)
"Do different races exist? (from When Hate Groups Come to Town)
"What is Prejudice?" (source: as above)
"The Arab Stereotype: Villain without a Human Face" (Source: as above)
"Scientific Racism and the term 'Anti-Semitism'" (source: as above)
"The Beliefs of the Nazi Party" (Source: Life Unworthy of Life)
Examples of Nazi anti-Black legislation (registration of Afro-Germans, sterilization, removal of citizenship, etc.)
"What whites think about non-whites: A survey on Ethnic Images," Center for Democratic Renewal
"The Roots of Anti-Semitism" lecture by the Rev. Bruce Bramlett, Graduate Theological Union. (with bibliography)

Transparencies
"The poisonous mushroom"
"An Aryan is tall, slim and blond"
"The American Dream 1990: Who's Entitled and Who Isn't" (from White Aryan Resistance)
"The Fight Against Degeneration" (consequences of the introduction of racial science in Nazi Germany)

Activities:

Activity 1:

A. List the terms prejudice, discrimination, stereotype, scapegoat, bigotry.
Ask basic questions and encourage students to share personal experiences of racism, sexism, scapegoating, etc.

Where do these come from?
Why do they occur?
Do they occur in all societies?
Who are the victims of each and what are the consequences on the victim, perpetrator?

Have students record the answers on the blackboard or sheets of butcher paper. Have them come to some kind of agreement on the definitions.

B. Divide the board into two parts, headed by the word TRADITIONS; divide that into negative/positive. Have students come up to write down classmates' suggestions.

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Under positive, one might put "love your enemy"; "liberty, equality, fraternity", "justice for all"; "life, liberty and the pursuit of happiness" -- where do these come from? Under negative: kill your enemy, inequality, injustice, discrimination, prejudice, racism, scapegoating; stereotypes of various groups.

Have students ferret out what is universal, where does racism overlap from group to group, what do they have in common and where do they differ? How and why do negative stereotypes come into being for various groups? Afro-American? Hispanics? Asians? Jews? Possible roots: socio/psycho/political - nativism, know-nothingism; populism; nationalism; irrationalism; fear of change; desire for simpler life, for return to days of simpler, purer values and cultural life; scared of upheavals of modern society; mysticism and occult; feelings of inferiority; social anger, resentment; need to find scapegoats.

Teachers may want to "test out" this syndrome by examining the beliefs of groups such as the KKK, Aryan Nation, Posse Comitatus; skinheads; Church of the Creator; Identity Church (Identity Church has a "two seed" theory - non-white races are pre-Adamic". When Eve broke God's original commandment, she was implanted with two seeds. From Adam's seed sprang Abel and white race; from serpent Satan's seed came the lazy, wicked Cain. Angered, God cast Adam, Eve, and the serpent out of the Garden of Eden and decreed eternal racial conflict. Cain killed Abel and then ran off into the jungle to join the pre-Adamic non-whites. "Identity theology provides both a religious base for racism and anti-Semitism, and an ideological rationale for violence against minorities and their white allies.") (see Blood in the Face, p. 54)

C. What have been and may be some of the consequences of racism? e.g. immigrant-bashing, gay-bashing, fear of young blacks What are some of the common stereotypes about people? What are the effects? (robs people of self-esteem, humiliation, degradation, dehumanization; may lead to murder/genocide)

D. Examine this quote by Rollo May: "Deeds of violence in our society are performed largely by those trying to establish their self-esteem, to defend their self-image, and to demonstrate that they, too, are significant ... violence arises not out of superfluity of power but out of powerlessness." Discuss.

Activity 2: Stereotyping. Attitude Toward Groups (Adapted from "Attitudes Toward Groups" (The Holocaust and Genocide, A Search for Conscience, p. 22). (two possible formats provided)

A. Have students work in groups on this piece. Each group should, after extensive discussion, come to a consensus about which statement applies to which ethnic and racial group(s). Appoint spokesperson to report to the group. Afterwards, have the different groups compare their responses. Have students record the results on blackboard. Then continue with activity such as outlined earlier concerning the origins

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of these stereotypes and how they are maintained. What is unique to each and what is general (universal) in the "anti" beliefs? List. (Two groups)

B. Discuss:

What race are you?
How do others see/classify you?
Do we see with our eyes or minds?
Can racial "boxes" promote racism?
What would you teach your kids about race?

C. Make a list of unthinking, uncaring put-downs you've heard or used.
What have you learned? How might you view/treat other people differently?

Activity 3: Jew-hatred. (Some teachers may wish to do a piece on the most persistent of hatreds, Jew-hatred. This is especially good for examining shallow and deep roots of prejudice, from Christian times to the present. Religious roots run deep; Jew as symbol of everything that obstructs redemption; Jews as poison, devil, rats; outsiders (outside of church/society); accused of poisoning wells (Black Plague); updated in 19th century as Jewish-controlled press, film; today: press, Hollywood, finance. Notion of crucifixion of Christ recycled into murder of Europeans by the Jew through usury and treacherous financial dealings; Christ's suffering at hands of Jews = Germans suffering at hands of loveless, avaricious Jews; crucifixion of modern German society by Jewish capitalism/communism; internationalism - wandering Jew; Jew embraces love of money and self instead of humanity; purveyors of materialism/communism Jew as devil, anti-Christ: anti-race; "demon Jew"; "international Jewish conspiracy" goes back to beginning of 19th century when earlier conspiracy theories accounting for the French Revolution (Freemasons, enlightners) were adapted by placing Jews in central role. Nationalism on rise; Jews cosmopolitan, international, bankers. Ultimate goal: world domination; later adapted to communism and capitalism. In America, Henry Ford was instrumental in spreading the story (The International Jew; Dearborn Independent) Nazis blamed defeat in World War I on Jews (scapegoating) Protocols of the Elders of Zion (forgery concocted during Czarist times in Russia (goal: to foment pogroms), still circulated today.

Historically, three stages:
You cannot live as Jews (Christian attempts to convert Jews at swordpoint)
You cannot live among us (Christian Europe: ghettoization/expulsion)
You cannot live (Holocaust)

Activity 4: **Examine the Following Quotations**

Students should reconstruct the reality behind them, determine the implications. Teachers may wish to divide the class into groups and give each a set of quotations to

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work with. Appoint a spokesperson to report the results to the class. List the conclusions.

(continued)

Discuss:

Which do you agree with, which do you reject?
Are these ideas dangerous? If so, why? And if not, why not?
Where did people get the idea of one race being superior to another?
Questions to keep in mind:
Why are theories based on race wrong?
Where do negative traditions come from?
Where do positive traditions come from?
Why do you think both Martin Luther King and Malcolm X called racism a disease?

"... nationality or rather race does not happen to lie in language but in blood" (Hitler)

"It (the Nazi state) must see to it that only the healthy beget children...." (Hitler)

"God created the world as a place for work and battle. Whoever doesn't understand the laws of life's battles will be counted out, as in the boxing ring. All the good thins on this earth are trophy cups. The strong will win them. The weak will lose them..." (Bernard Rust, Nazi minister of education)

"How many people can seek protection in a bomb-proof cellar, length 5 meters, width 4 meters, and height 2.25 meters. Each person needs 1 cubic meter per hour, and they remain there for three hours." (Algebra problem in Nazi textbook)

"The history of the world is to be regarded from a racial point of view."

"Jews have different noses, different ears, different lips, a different chin, a completely different face than we Germans. They have flat feet. Their hair, their eyes, are different from ours. They have longer arms than us.... Children must be made aware that the Jew thinks, feels and acts different from us; that his thinking, feeling and actions are diametrically opposed to our morality." (Fritz Finck, Die Judenfrage im Unterricht (The Jewish Question in Education).

"Do I propose to exterminate whole ethnic groups? Yes .... Nature is cruel; therefore we may be cruel too." (Hitler)

"Anti-Semitism is the same as delousing; getting rid of lice is not a question of ideology, it is a matter of cleanliness." (Himmler)

"The race question is the key to world history." (Der Sturmer - Nazi newspaper)

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"The state is a racial organism and not an economic organization..." (Hitler)

"The Poles are especially born for low labor.... There can be no question of improvement for them ...." (You may substitute some other ethnic group)

David Duke: "It's time that our white taxpayers' money goes to building a better country instead of breeding more blacks."

"We're gonna keep on going, keep on fighting until every one of us, until we achieve victory for our klan movement and we assure the future of our race in this universe. White Power!"

"What we have to fight for is the security of the existence and the increase of our race and our people, the nourishment of its children and the preservation of the purity of the blood, the freedom and independence of the fatherland in order to enable our people to mature for the fulfillment of the mission which the Creator of the universe has allotted also to them. Every thought and every idea, every doctrine and all knowledge have to serve this purpose." (Hitler, Mein Kampf.)

"The White Man's Burden"
Rudyard Kipling

Take up the White Man's Burden-
Send forth the best ye breed-
Go bind your sons to exile
To serve your captives' need;
To wait in heavy harness,
On fluttered folk and wild-
Your new-caught sullen peoples,
Half-devil and half-child.

"I wondered of, a few hundred years from now, some half-black ancestor (sic) of mine would be sitting in the ruins of our civilization brushing away the flies. Every day our nation grows a little darker from massive non-white immigration, high non-white birth rates, and increasing racial miscegenation, and with each passing day we see the quality of our lives decline a little more. Crime increases, drug abuse proliferates, educational quality degenerates, and productivity declines. The healthy values of our racial forefathers are ridiculed and discarded like old rags, while corruption and moral leprosy feed in the highest places. The only things that keep our society trudging on are the small numbers of scientists and technicians (almost entirely Caucasian) who continue to create technological wizardry that lessens the economic slide caused by lower individual productivity; and secondly, the hard-working, increasingly-pressed Caucasian middle-class that keeps the wheels turning and the taxes coming." Article signed by David Duke "India: My Racial Odyssey," NAAWP News issue #36, November 1986

"He [Hitler] used his greatness for evil and wickedness. But they [Jews] are wickedly great too, brother. Everywhere they go, and they always do it and hide their head.... Brother. I don't care who sits in the seat at the White House. You can believe that the Jews control that seat that

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they sit in from behind the scenes. They control the finance, and not only that, they influence policy-making .... Many of you control the libraries.... But [they] also are most influential in newspaper, magazine, print media and electronic media...."
Khalid Abdul Mohammad, Nation of Islam National Spokesman, at Kean College, NJ, 11/19/93.

Activity 5: Nazi Party 25-Point Program

A. As students enter the class, hand out doctored versions of the 1920 Nazi Party platform wherein all references to Germany and Germans have been changed to America and Americans and all references to Jews to Asians, Blacks, or some other minority. In addition, remove all references to immediate post-war Germany (e.g. Treaty of Versailles). You may want to have definitions of difficult words on the board (abolition, self-determination, surplus). Have students read them and decide independently whether to sign the petition. Once decided, have them turn it over and list on back as many points as they remember.

B. Determine roughly what the students remembered and discuss the meaning of the survey, point by point.

C. Eventually reveal what they have signed or not signed were major points of the 25-Point Nazi Party Platform of 1920, with the Jews as targets.

D. Write a summary of your response to the petition and relate it to some aspect of current U.S. policies, past and present and feelings of native-born Americans towards foreigners, immigrants, illegal aliens, and so forth. What, in your opinion, motivates people to come to California illegally? To make use of the state's generous public services, or can you think of other reasons? If jobs, why do employers continue to hire "illegals" even though it is against the law? The following bit of "verse" was circulated in California's Assembly by Assemblyman William J. Knight:

> Everything is mucho good.
> Soon we own the neighborhood.
> We have a hobby -- it's called breeding.
> Welfare pay for baby feeding. (New York Times, August 25, 1993)

Who is being mocked? What is your reaction for this? Is this a classic case of scapegoating? What is the impact of illegal immigration on legal immigrants? What can be done about illegal immigration? Should anything be done?

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Discussion guide for classroom use with 25-point Nazi Program:

When general discussion ensues, you may wish to ask:

1. How much of this or any petition should you agree with in order to sign in approval? Do you have to agree with all of the points?

2. Should you sign something most of which you can't remember? Is most legislation similarly memorable?

3. Is this in-class activity similar or different from the ways in which signatures are solicited outside the classroom?

4. What does the activity show about petitions in particular and/or legislation in general?

When discussing the petition point by point, you may wish to ask:
What are the implications of this point?
Who stands to lose if this is passed? Who to gain?
Is this fair? Why and why not?
Are simulations in the classroom effective? Are they fair? Did you feel tricked or did you learn more as a result?
You may also want to bring in Jim Crow and Canonical Laws to look for similarities with Nazi racial law.

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Lesson Plan
The Holocaust

Objectives:

To have students understand that the murder of Jews was precipitated by race-thinking, a racial conception of history, a vital part of the overall strategy to "clean out" the world, making it safe for one race, the so-called Aryan. Teachers may want to discuss ramifications of Nazi theory, effects on non-Jews (women, gays, gypsies, the disabled, Slavs, Asians, etc.), if they haven't already discussed this generally in the previous lesson, which dealt with racism.

Teachers should keep in mind that nothing Jews did or didn't do could make any difference, since race was held to be immutable and Jews considered irremediably evil.
At the end of the lesson students should understand the process that led to the slaughter of Jews: Ostracization, Identification (Nuremberg Laws), Expropriation, Marking, Ghettoization, Deportation, Annihilation.

They should know the meaning of the term "final solution".

Stressed, too, should be the process of dehumanization, both through relentless anti-Jewish propaganda (likening Jews to rats, vermin in order to rob them of every vestige of humanity in the eyes of the killers) and abuse visited on Jews as such: taking away their livelihood, making them wear stars, marking them (with yellow badges and "J" stamped on their important papers), starving them, and in camps such as Auschwitz, robbing them of every personal attribute (they were given numbers, shaved, stuck in filthy uniforms, beaten, worked to death, constantly humiliated). All of this made it easier to kill them (for the Nazis) and for many Jews destroyed the will to resist.

Ancillary questions: how could a civilized nation sink so low? Why were Jews considered more dangerous than other groups? There were 11 million murder victims of the Nazis (civilians), 6 million of which were Jews. "Not all the victims were Jewish, but all the Jews were victims." Elie Wiesel. By this Wiesel meant to underscore the fact that the only victims specifically designated for total annihilation were Jews, a goal to be achieved in a systematic, mechanized manner against defenseless men, women and children with the full support and resources of the state. And that too is unique in the annals of human history.

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Materials:

Video
Hubert Locke: Why Study The Holocaust
"World at War, Part 20, Genocide"
"The Liberation of Auschwitz"
"Night and Fog"
"The Crusaders"

Supplemental Readings
Raul Hilberg, "The Anatomy of the Holocaust"
Donna Lee Goldberg, "Auschwitz: A Crime Against Mankind"
Holocaust History (reading # 4)
"The Holocaust" (When Hate Groups Come to Town, p. 30)
"Night and Fog" Script

Transparency
Map -- Concentration Camps and Killing Centers
David Lowe, "I've settled the fate of Jews" - "and of Germans"

Activities:

The best way into this material is through visuals/film/slides/photographs. When showing film footage, the teacher must be cognizant of the source of the filmed images along with what the camera does not show. Film must be treated seriously. Teachers must know why they are showing film.

Night and Fog Lesson:

What follows is a lesson plan based on Alain Resnais' film "Night and Fog" (1955; 32 minutes), adapted from study guide prepared by Social Studies School Service (10200 Jefferson Blvd, Culver City, California). The title refers to a 1941 decree providing for the seizure of "persons endangering Germany's security." These individuals were not to be executed immediately but were to vanish without a trace into the "night and fog" (Germany's concentration and death camp system).

The dialogue is in French with English subtitles. Some of the subtitles are difficult to read, flash on and off the screen quickly. You may want to turn off the sound. You will have access to the complete text of the film. You may wish to highlight certain passages to frame your questions. The excerpted pieces can be used to frame questions. You should distribute these after the film, in conjunction with debriefing activities. Always leave time to "debrief" students at the end of the film!

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Teachers should view the film beforehand. In the introduction to the film, the teacher should create a bridge between the previous class (classes) and the content of this film. Teachers may want to refer to "Schindler's List". You will also be provided with a glossary of special terms, which you may also want to distribute and briefly look at some of the most important terms.

Suggestions:
Students should be warned about the graphic nature of this film.
There should be a short introduction to the film, apprising students of its contents and alerting them to certain key components.
Show the entire film. If two class periods are available, do not hesitate to stop the film at various points to allow discussion, reflection, opinion, etc.
Suggest students concentrate more on the visual images rather than the text (subtitles);
Turn down the French audio if you wish
You may wish to give students excerpted script after they have viewed the film.
You may want to use the text to draw students' attention to specific incidents and scenes before viewing
Always allow time for follow-up activities! For example:

Discussion questions:
What points are emphasized in this film

a. racial policies of National Socialism
b. role of anti-semitism
c. the concept of genocide/death camps/gas chambers
e. resistance movements against the Nazi plans of mass murder: within the ghettoes (Warsaw), within the death camps (Sobibor, Treblinka, Auschwitz); within the partisan and resistance movement in occupied Europe.

2. The goal of the Nazis was to dehumanize their victims. Discuss this issue with your students. Name vs. number. Have students concentrate on individuals within the crowd.

3. Contrast between pleasant footage (contemporary scenes) at most concentration camps and films of actual horror of the camps; between SS, Kapos, and prisoners; between home life of commandant with his children.

4. Use of deception by the Nazis (gas chambers disguised as bath houses, use of orchestra in the camp, etc.)

5. The author poses many questions in the text. Those can be points of discussion with the entire class.

6. Ask students which pictures left the greatest impression.

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7. Except for the final scenes (liberation), most of the pictures shown were taken by the Nazis. Why would the Nazis wish to document such horrors?

8. What can one say about the doctors who conducted experiments for the Nazis?

9. The Jews are never mentioned in this film, though Jews were the principal object of the Nazi annihilation program. Why?
10. Why does the author have a dreaded fear of the future? Why does he view the camp scene like "another planet"?

(Errors of fact: there is no evidence that the Nazis made soap from the remains of the victims. Lampshades yes, slippers for submarines from the victims' hair, yes. But not soap.
There were 11,000,000 million victims, six million Jews and five million non-Jews.)

Elie Wiesel: "It defies language, it defies memory, it defies categories. yet one must remember and one must." Have students react to this quotation.

Students should write their personal feelings regarding the images they have seen. They should be encouraged to express their reactions, which can range from the emotional to the cognitive (new facts they have learned). Write a review of the film (class project). Draw/paint to express feelings (time permitting).

"'Night and Fog' deals more with our memory of the camps, our mental image of them, than with the camps as they actually existed, for the memories are real and present, as are the physical remains through which his restless camera ceaselessly tracks. From frozen photographs of the actuality at the end of the war and from contemporary color footage of the remains of the camps, Resnais composes a dialectic which extrapolates backwards towards the unimaginable horror... Jean Cayrol's narrative is intentionally understated, almost ironic at times, and this further adds to the power of the distancing effect. It was vitally important for both Cayrol [a former camp inmate] and Resnais to describe the phenomenon of the camps not as a fact of dead history, but as evidence of a present reality. It isn't the camps that count, it's the ability to build them: and that is still a very real and present talent. Cayrol concludes his narrative with this quiet warning:

> And there are those of us who look concernedly at these ruins as if the old Concentration monster were dead in the rubble, those of us who pretend to hope before this distant picture, as if the plague of the camps had been wiped out, those of us who pretend to believe that all this happened long ago, and in another country, who never think to look around us, who never hear the cry that never ends.

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James Monica, Alain Resnais, New York, 1979, pp. 20-21.

"World at War, Part 20: Genocide" Lesson Plan

For classes that have two periods to spend on the Holocaust. The film should be done in two parts. Please consult the glossary of "World War II and the Holocaust" for unfamiliar terms.

Why do you think the makers of this film chose to start with a segment outlining Nazi racial beliefs? The Nazis looked to nature (survival of the fittest, "the weak go under") and the way animals are bred to improve the stock and applied the "lessons" to human society. Is this a legitimate exercise?

Why did Hitler blame the Jews for starting the war?

Himmler's adjutant (Karl Wolff) said that he came to the SS "by fate." He also says that it never occurred to him that Nazism would ever spill over into mass murder. Do you believe him? How did one become a member of the SS? What was the SS? What was their function in Nazi Germany?

What do you think went through the minds of those who were designing the crematoria and the gas chambers? Do you think they knew what they were going to be used for?

How do you think that young Jewish boy waiting to receive bread felt when his former friend pointed Jews out to the Germans and told him that he was no longer his friend because he was a Jew.

What, in your opinion, were those men clearing the skeletons with bulldozers at the end of the film thinking of? Those who threw the gas pellets into the gas chambers? The people making slippers or lampshades out of the bodily parts of the victims? Do you think slipper wearers and crutch users knew?

How and were the victims deprived of their identity? Why did the Germans pick on the Jews?

What were the Nuremberg Laws?

Roughly describe the stage of Jewish persecution from the time Hitler came to power to the time they were hustled into the gas chambers?

How was it possible for the Nazis to deceive Jews and non-Jews alike about the true purposes of the deportations? What were some tactics of deception?

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How would you account for doctors abandoning their Hippocratic oath and carrying out the "selections" and bogus medical experiments? Is it morally permissible to use data from "medical" experiments performed by doctors at Auschwitz if such data is proven to have advanced our medical knowledge? In your opinion, how did healers become killers?

Much of the footage in this film was taken by Germans. Why do you think they wanted to film and show these horrors?

Why did the Jews in Warsaw revolt only after everyone had already been carried off to be killed? Can you think of reasons that might have obstructed resistance until then?

In this film you saw a number of former participants in the "Final Solution". How do you feel about them? They all appear to express revulsion at what they were doing at the time of the war. How sincere do you think they are?

One of the Jews being interviewed worked in the crematoria and had the job of removing the bodies from the gas chambers. How do you account for his ability to do this job? Is what he says true: "Any person, without exception," is capable of doing the worst things just to live another minute"?

Activities:

A woman relates the story of how she survived lying in "a pit of blood" after being shot by the Germans. This woman saw her father, mother, sister and daughter being killed before her eyes. Imagine you are a researcher charged with interviewing her. What questions would you ask her? What do you think she might tell you? Write your report.

Himmler told his men that they must do their duty, no matter how they felt about the atrocities they were committing. What, do you think, happened to personal responsibility? Could one have said "No"? Would you follow an order if it violated your personal moral convictions. Choose something you would not do and write a letter to your army superior describing why you cannot follow something that goes against your moral code.

View the news-magazine piece from NBC's "The Crusaders" in the final minutes of class. The news cameras returned with a survivor, her son and grandson to the concentration camp at Stutthof, Germany, where she was interned during the war. Ask students to listen to the substance of her story, as well as the importance, emotionally and psychologically, of passing her story from one generation to the next.

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Lesson Plan

Rescue and Human Behavior

Moral Decision Making - **The Courage to Care**

Lesson objective:

To develop a concern for ethics and a respect for multiculturalism, as well as examine human behavior under stress, instances of moral decision-making, the range of human behavior of ordinary citizens and the role of apathy.

It is recommended that teachers show the video THE COURAGE TO CARE (COLOR, 28 MIN. Available for rent from the Bureau of Jewish Education Media Center, 415/751-6983) in conjunction with this lesson. Some of the quotations cited below are taken from the book based on this video.

While the Holocaust eliminated the choices Jews had, non-Jews often were put in a position requiring them to make choices concerning the oppressed. Teachers should have students investigate and discuss the respective motivation of rescuers, bystanders, and perpetrators, with the lion's share of the attention going to the rescuers. In the course of this, they should raise the questions about human nature and human behavior, and examine the complex values, moral dilemmas and ethical choices that led some people to assist Jews while others stood by or actively participated in their destruction.

Concepts and Terms: Holocaust, human behavior, brotherhood, Ten Commandments, rescuers, Righteous Persons (or Righteous Among the Nations), resistance, underground, humanitarianism, anti-semitism.

QUESTIONS AND DISCUSSION TOPICS:

What is meant by the title of the film, The Courage to Care? What constitutes courage? What did it mean to those who rescued Jews during the Holocaust? Would you consider rescuers to be outstanding people who showed tremendous moral courage, or were they simply decent people?

What were common traits of the rescuers you saw or read about? Why did people rescue others?

Elie Wiesel says, "The victims died not because of the killers. They died because of the indifference of the others." What is meant by indifference? Why were some people indifferent to the fate of the Jews?

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What constitutes "moral choice"?

What does Wiesel mean when he says that those who helped Jews during the Holocaust remained "human."

No man is an Island entire of itself;
Every man is a piece of the Continent, apart of the maine;
If a Clod be washed away by the Sea, Europe is the less, as well as if a Promontorie were,
as well as if a Manor of the friends or thine own were;
any man's death diminishes me because I am involved in Mankind;
And therefore never send to know for whom the bell tolls;
It tolls for thee. (John Donne, seventeenth century English poet)
Comment.

One of the legacies of the Judeo-Christian tradition is a strict code of ethical behavior. Would you agree that the most important of all the commandants is the one that directs us to treat others as we would have others treat us? Why is it that this commandment seems to be honored only in the breach?

Are we our brother's keeper?

Why would people risk their lives to save others? What values, do you think, must they have? Where do you think they got these values?

What factors enter into people making difficult ethical decisions?

At what point, do you think, would you begin to assist victims of persecution? What if one of the possible consequences to you and your family is death?

Why did the overwhelming majority of people fail to help the Jews, and why did others assist the Nazis in their persecution?

What role did anti-semitism play in making people apathetic toward the fate of the Jews? Would their reaction have differed if, say, red-haired people had been the butt of Nazi killing?

Why are most people apathetic regarding other people's suffering?

Is the bystander as guilty as the perpetrator?

Do people behave differently under stress than under normal conditions? Should immoral behavior under stress be excused or be judged by a different yardstick?

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If both the perpetrators and the rescuers were ordinary people, how do you account for the difference in their behavior?

Are people good, or are they evil?

Were those who denounced Jews in hiding evil people?

What steps would need to be taken in order to stop persecution of minorities?

The following are some of the rescuers' explanations of their actions:

"It was the natural thing." "It was necessary." "Somebody had to do it." "I do not feel that I'm a hero. I feel that I only did my duty." "We just helped people who were in need." "I did nothing unusual; anyone would have done the same thing in my place."
How do you account for the modesty of the rescuers?

A study of rescuers shows that they typically grew up in home in which the parents tended to be gentle disciplinarians, demonstrated caring behavior, communicated caring values and stressed the potential impact of one's behavior on others. Rescuers' parents encouraged their children to be dependable, responsible and self-reliant and taught them to do things for others without concern for rewards or reciprocity. (Samuel and Pearl Oliner, The Altruistic Personality. What other influences besides the family might shape behavior in the manner exhibited by rescuers?

"It did not occur to me to do anything other than I did.... I think you have a responsibility to yourself to behave decently. We all have memories of times we should have done something and didn't. And it gets in the way the rest of your life."
Do you think that those who did nothing when they could have done something later struggled with their consciences about their lack of concern? Can you think of anything you've done in the past that you feel might get in the way the rest of your life?

"I cannot explain exactly why or how I did these things, but I believe that my mother's influence on when I was a child has a lot to do with it. My mother was a simple, uneducated person came from a peasant family, and as a young person worked for doctors and others in Marburg, Germany. She told me, when I was ten or twelve years old, that I should not take advantage of other people's vulnerability."
What made the Jews in Europe vulnerable to mass murder? In what way are minorities vulnerable in our country? How can they become less so?

"People sometimes ask me what the lesson is from all this. I think it is that we have to teach that we belong all together. That no matter what a person's color, race, religion, or language, we are created by one God, no matter what you call Him. And I think that if there would be less hate, if people would try to understand each other more, there would not be the wars."

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What might be some of the things that stand in the way of people understanding each other more?

"During our lives, each of us faces a choice: to think only about yourself, to get as much as you can for yourself, or to think about others, to serve, to be helpful to those who are in need. I believe that it is very important to develop your brains, your knowledge, but it is more important to develop your heart, to have a heart open to the suffering of others. As for myself, I am just an ordinary person, just someone who wants to help his neighbor."
How can one develop one's "heart"? Samuel Oliner, co-author of The Altruistic Personality, a study of rescuers, wrote: "What is required is nothing less than institutionalized structures that promote supportive relationships with the same seriousness as is currently devoted to academic achievement. Above all, rescuers inform us of this important truth."
Can goodness be taught? If so, should schools teach it?

"Remember that in your life there will be lots of circumstances that will need a kind of courage, a kind of decision of your own, not about other people but about yourself." This rescuer's son told his mother that he would take revenge when he grew up. She answered him, "If you do such a thing, someone else is going to take revenge against you. And this is why we are never finished. We go on and on and on. We must forgive, must forget, we must do better."
What do you think of her advice? Should we forgive and forget? Is revenge a natural reaction, a part of human nature?

Additional Films
Video: "Weapons of the Spirit" (Available: Bureau of Jewish Education Media Center)
Film: "Schindler's List," with "A Viewers Guide to Schindler's List" (provided)

Courage to Care Activities:
Write a speech for an honoring ceremony.
Design a medal to be given to all rescuers.
Distribute rescuer profiles (from Rescuers by Gay Bloch and Malka Drucker) to pairs or small groups of students, and ask each to make a short presentation on the rescuer to the rest of the class. This could take the form of someone speaking as the rescuer, as someone he or she has rescued, as an official dignitary recognizing the rescuer, etc. Share the presentation.

"When they came for the Jews I was not a Jew, so I did not protest. When they came for trade unionists, I did not belong to the trade union. When they came for the Catholics, I was not a Catholic. When they came for me, there was no one left to protest."

Pastor Martin Niemoeller

Restate Niemoeller's words using your own. What is Niemoeller is calling on people to do? Write a radio or television "public affairs commercial" that carries a message similar to Niemoeller's to a contemporary audience.

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Lesson Plan
Processing

Lesson objective:

To demonstrate why it is important to remember the past, especially traumatic past, so we can prevent similar events from happening again.

Materials:

Video
"The Hangman" Maurice Ogden, poem and 12-minute video (Rental availble from Bureau of Jewish Education)
Gregory Alan-Williams on Racism and Rescue (28 min. Loan available from Holocaust Center)

Supplemental Readings/Discussion
Maya Angelou, "Willie" (poem)
W. H. Auden, "The Unknown Citizen"
"What do you see, nurses..." (poem)

Explanatory Materials
"Text of the Genocide Convention", December 9, 1948
"Early Warning System for Potentially Genocidal Movements"

Activities:

A. Divide class into a number of manageable groups. Five topics appear below. Your group should spend 15 minutes discussing and making notes on as many interesting topics as you can. Do the discussion in any order you choose. Your goal should be to build your ability to respond to the item. Participate fully. After 15 minutes, you will be given another 15-20 to write your response to any (or more than one) of these. In your writing on one or more of these topics, try to reveal something of your knowledge and your feelings.

1. What kinds of things fuel hatred, indifference, prejudice, intolerance or other negative traditions we have discussed? How can these catalysts by neutralized?

2. What is (or should be) the role of schools in educating for tolerance, advocation fairness and justice, promoting altruism?

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3. Elie Wiesel, survivor of death camps, says that silence and neutrality only helped the killers. Apathy and indifference led to suffering. Respond.

4. What would have to happen here for a genocide on the scale of the Holocaust to occur? Who would be its victims, most likely? Can a society "immunize" itself against committing such horrors? How?

5. Can prejudice be reduced in your age or peer group? What would have to happen for that to take place?

(Questions adapted from Facing History and Ourselves)

B. Maurice Ogden, "The Hangman"
CRM McGraw-Hill Films
THE HANGMAN

Objectives

As a result of seeing this film, viewers will:

1. Realize that human beings are interdependent, and that all have responsibilities in the community of man.
2. Understand that an individual's failure to protect the rights of other members in his society can ultimately lead to the deprivation of his own rights and freedoms.
3. Gain a deeper insight into how tyrannical forces may achieve eventual dominance over a society by playing upon the prejudices, fears, apathy, and self-indulgence of it's members.
4. Become more aware of their own obligations to the common good of their own community.

Before viewing the film

I. Suggested topics for discussion

1.What is meant by the expression, "the Family of Man?"

-- To what extent (specifically) and in what context is the individual responsible to the group?
-- In what way is the group responsible to the individual?

2. How would you define the common good?"

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-- Is it detrimental solely by numerical majority?
-- Is it a moral or political concept?
-- Does its defense or preservation require the surrender of individuality?

II. Suggested activities and projects

1. Present to the student the two adages that appear to be antithetical, but are, nevertheless, constantly told to us throughout life:

-- "You are your brother's keeper,"

-- "Mind your own business!"

Set up a debate between two groups, each of which must defend one of the two maxims.

Summary of the film

Based on Maurice Ogden's award winning poem, and narrated by Herschel Bernardi, this animated film creates a chilling metamorphic journey of the forces of evil as they grow and flourish in the fertile soil of apathy and social irresponsibility.

In ballad form, a man tells the story of his town, the Hangman who comes to it, and his own personal confrontation of truth with him. When the hangman first appeared in the little town, the scaffold he built was small, and the citizens merely wondered "who the criminal, what the crime..."

Once they discovered that the victim was not a criminal, but simply a man "who came from another land, they did little more than breath a sigh of relief. The man to die was not one of their own, but rather an alien. During the hanging, no one spoke, certain that the executioner would be gone after completing his business. But the following day, an amazed citizenry discovered the Hangman still at his gallows, and laughing as he told them that the exercise of the preceding day was only a "thing I do to stretch the rope when the rope is new." Suddenly, one of the townsmen cried, "Murderer!" The hangman grabbed him as the rest shrank quickly back-and a second execution took place. That very night, the scaffold grew larger:

"Fed by the blood beneath the chute
The gallows tree had taken root..."

The third victim was a Jew -- according to the Hangman, a "usurer and infidel." The fourth's crime was that he was black, and his color caused discomfort to others. Rapidly,

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the numbers for the scaffold increased, and though the townsfolk made some mild objections, they were easily overridden by the Hangman's glib replies and ever increasing authority. Soon, all questions and all objections ceased entirely:

"And sun by sun, and night by night'
The gallows grew to monstrous height."

Until, finally, they cast their shadow "across the town."

At last, there was no one left in the town but the narrator of our story. When the Hangman called his name, he went to the courthouse confident that he had done no wrong, and, by his silence, had given nothing but loyalty and obedience to the executioner. The Hangman stretched his rope once more -- and the man cried that he had been tricked, that the scaffold had been built for other men. As he stood on the gallows, the realization came to the man that he had actually created his own death. "I did no more than you let me do," the Hangman said. The man discovered, too late, that humans are responsible human beings, and, as such, must stand together for the common good -- or answer to the consequences. As the Hangman strapped him with a rope, the man listened desperately for a voice to cry, "Stay!" But there were no voices forth coming. The square was empty of all life. The man himself helped see to that.

After viewing the film

III. Suggested topics for discussion

1. The Hangman's annihilations started with one individual and eventually progressed to an entire community. What in effect, were the method and circumstances that enabled him to succeed?

-- Discuss his manipulative use of human prejudices and fears; his reliance on the community's disposition towards appeasement: his understanding of the human psychological tendency to believe that it could only happen to someone else, not to me.'

Summary: Discuss why the Hangman says that the narrator is the one who has served him most "faithfully." Reread the lines "First the alien, then the Jew...I did no more than you let me to do." Ask students to restate this idea in their own words, and to give an example from their own experience of how this idea can play a part in everyday life.

-- Do they feel that such a thing could happen here?
-- Has it ever happened here -- to one degree or another? (E.g., Is it applicable to the early Salem witch hunts or the Red Scare and the spread of McCarthyism?)
What applications of the film's theme can be made to current situations in our own

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society? Point out to the students that the situations need not parallel directly that of the film.

IV. Suggested projects and Activities

1. Have the students write a poem-specifically, a ballad-using the same town, Hangman, townspeople, and first-person narrator as those in Maurice Ogden's poem. Have the students, however, reverse the outcome of the story, illustrating individual and community attitudes and actions that arrest the progress of the Hangman and eventually defeat him.

-- It might also be an exiting project for the students to have several of their ballads serve as lyrics to be set to music by any budding composers in the class.

2. As a communal project, have the students make a series of drawings illustrating the poem. Suggest that they do not attempt to copy the style of the film's artwork-but, rather, use their own inventiveness to make a statement that might be pertinent to their own current society.

3. Symbols are things that stand for something other than themselves. (For example, the American flag stands for the United States, justice, equality, etc.)

An Allegory is a story in which almost everything is a symbol.

"The Hangman" is an allegory because almost everything in the story stands for something else. What do each of these things stand for:

The Hangman _____

The Hangman's Cloak _____

The Courthouse _____

The Hangman's Scaffold _____

Blood _____

The Shadow of the Scaffold _____

The Town _____

The People of the Town (we") _____

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(Courtesy Jack Weinstein, Milpitas High School)

6. Gregory Alan-Williams Video with Sam Keen poem "To Create an Enemy"

Teachers should preview this video and introduce Williams to the class themselves, then show only Williams' speech. After watching the film of his speech about becoming a rescuer during the LA riots which followed the first Rodney King verdict in 1992, discuss with the class the major themes, including but not limited to:

A) How did racial hatred affect Williams' life?

B) How did Williams cope with his early experience with racism?

C) How did Williams handle is internal struggle with racism after being beaten up at school?

D) How did Williams strike out as a result of his pent-up hatred?

E) What changed Williams? How did he change his hostility about being oppressed into empathy for others who are oppressed? What positive traditions does he specifically mention that turned his attitude around?

F) Who was most hurt of Williams' anger and hatred? Williams? His victims?

7. Efforts have been made to deal with crimes against humanity. Use the materials on the Genocide Conventions and Early Warning Signs to discuss the world's attempts to come to grips with its own brutality and their effectiveness. Apply the Conventions and Early Warning Signs to current world events.

8. Ask students to write to the survivors who spoke in their classroom or assembly. Possible issues to address: What I learned from your talk; what, specifically, will stay with me; how my views and/or perspectives changed as a result of hearing your story.

9. Oral History: Explore history in your own community. Using a tape recorder or video camera or just a pen and paper, interview a family member, friend, teacher or community leader about their participation in some historic event (Civil Rights Movement; grassroots community organizing; founding of a well-known institution or group.) Direct students to connect the struggle with the outcome and trace the growth from idea to fruition.

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Holocaust Curricular Resources

Partial Listing
Compiled by
The Holocaust Center of Northern California

The Holocaust and World War II
By Dr. Jacob Boas
Published by The Holocaust Center of Northern California
1992, Second Printing
A 100-page illustrated textbook on the Holocaust, chronology, glossary, bibliography, 100 discussion questions for teachers, 20-page booklet **Kristallnacht: The Night of Shattered Glass**, multi-layered lesson plans on subjects from racism & stereotyping, rescue and resistance to general history, interactive classroom and out-of-class activities, catalog of materials available on video. Standard and customized package available to teachers.

Resources and Guidelines for Teaching about the Holocaust
By Dr. Jacob Boas
Holocaust Center of Northern California
1994
Set of six flexible lesson plans using multi-disciplinary materials. Lesson plans include, the nature of human behavior, teaching of contempt--entry points for examining the Holocaust, the Holocaust, rescue and human behavior--moral decision making, and processing. Identifies lesson objectives, primary resources and how to use them, discussion questions and group activities. Also lists video and visual aids.
Particularly useful for multicultural audiences.

The Holocaust and Genocide: A Search For Conscience
By Richard F. Flaim and Edwin W. Reynolds, Ed.
Published by Anti-Defamation League of B'nai B'rith
1983
Curriculum guide based on companion text. Includes detailed lesson plans, learning activities, extensive bibliography and catalog for audio-visual materials. Companion text, **An Anthology for Students**, is a collection of short essays from a variety of disciplines including literary, historical and sociological sources. Units focus on the nature of human behavior, prejudice and genocide, rise of nazism, forms of resistance and moral decision making. Discussion questions inspire critical thinking. Very useful for grades 9-12 as a supplementary resource.

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South Carolina Voices: Lessons from the Holocaust
By Linda Scher, et. al.
Produced in conjunction with the South Carolina Humanities Council
1992
Curriculum guide includes historical overviews on seven aspects of the Holocaust to help teachers prepare their lectures; 11 lesson plans which highlight particular topics from each lecture; and 34 student handouts. Supplemental materials include a time line, glossary of terms used in the overviews and lessons and an annotated bibliography of books and audio-visual materials. Topics: Anti-Semitism; Hitler's Rise; Pre-War Germany; The Holocaust, Resistance; Bystanders/Rescuers; Liberation; War Crimes Trials. Accessible to younger grades.

The Holocaust, A North Carolina Teacher's Resource
Compiled and Edited by Linda Scher, et al.
Published by the North Carolina Department of Public Instruction
1989, Same Material As Above

Understanding the Holocaust
By Betty Merti
J. Weston Walch, Publisher
1982
Divided into 13 chapters, with detailed lessons on religious anti-semitism, state-sponsored terror and a thorough look at the various stages of the so-called "Final Solution." Includes three lessons on post-war issues. Provides discussion questions at the end of each topic, exercises in defining terms, matching information, research topics for students, poster and art project ideas and classroom activities, such as staging debates. Suggests some videos and films which may not be readily available. Fair Holocaust overview. Student activities may be too simplistic for high school students. Does not relate Holocaust issues to current events.

The End of Innocence: Anne Frank and the Holocaust
By Karen Shawn
Published by International Center for Holocaust Studies
Anti-Defamation League of B'nai B'rith
1989
Geared to eighth and ninth grades, where Anne Frank's diary is traditionally read. In five lesson plans, curriculum provides illustrative excerpts from the diary along with the larger story of the Holocaust. Lessons include questions to help students focus on issues

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presented in each lesson, reflect on the implications of the issues and topics for further research and study. Questions are geared to whole-class and small group discussion and writing exercises. Appendix includes dramatizations, long and short readings and poetry but little guidance on how to use them. Additional readings, in some instances, may be too difficult for middle-school students.

The Holocaust: A Guide for Pennsylvania Teachers
By Gary Grobman
Published by the Pennsylvania Jewish Coalition
and the Pennsylvania Department of Education
1990
Geared for use in world cultures and history courses. Urges teachers to teach the actual history so that students can develop critical understanding of the issues related to the Holocaust. Provides broader historical context by including discussion of 19th Century nationalism, isolationism, stereotypes and prejudices, human nature, examination of World War I, Weimar Republic and U.S vs German constitutions and concepts of democracy. Chapters include educational objectives, synopses, topics, classroom activities, discussion questions, evaluation section and teacher strategies. Deals with sensitive issue of Christian anti-semitism. Refers to other resources.

A World of Difference: Teacher/Student Study Guide
A Prejudice Reduction Project of the Anti-Deformation League of B'nai B'rith
1986
Multicultural awareness program focusing on issues of prejudice and discrimination. Materials provide strategies to enable students to confront bias and increase acceptance of diversity in their own communities. Manual consists of more than 100 lessons and activities designed for use for grades K-12 but particularly suited to younger students. Includes discussion questions and simple exercise. Of particular relevance to Holocaust education are lessons on social responsibility and social justice and hate groups in America.

Facing History and Ourselves, Holocaust and Human Behavior
By Margot Stern Strom and William S. Parsons
International Educations Inc. Watertown, Mass.
1982
A 400-page compendium of articles, lesson plans, student activities, readings and resources to guide educators through teaching about racism and genocide in the 20th Century. Uses the Armenian Genocide and the Holocaust as models for understanding

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human behavior and the role of the individual in society today. Uses combinations of readings and discussion to engage students to build a vocabulary to analyze and understand the lessons of these events in the context of today. Funded through the National Diffusion Network.

Life Unworthy of Life: An 18-Lesson Instructional Unit on the Holocaust
By Dr. Sidney M. Bolkosky, Betty Rotberg Ellias and Dr. David Harris
Published by the Center for the Study of the Child, Michigan
1987
Highly packaged and structured lesson plans which start with the "Question of Personal Responsibility" and end with "Consequences and Implications." Eleven primary lessons, four with accompanying videotapes. Includes glossary, time line, list of Nazi leaders/SS departments, activities and bibliographies. Simulation of Hitler rally, comparisons between lives of students and inmates of Auschwitz, War Crimes Trial are among the classroom activities.

A Study of the Holocaust Student Handbook
By the Des Moines Independent Community School District
and the Community Relations Commission of the Jewish Federation of Greater Des Moines
1984, Second edition
Examines the conditions in Nazi Germany which led to the Holocaust. Organized as a five- to seven-day curriculum for World or U.S. History courses, taught to help students understand the implications for individual responsibility and choice for people of a free society. Draws heavily from other published sources. Its more unique lessons include rise of Nazism, Heydrich's orders to the Einsatzgruppen, Minutes of the Wannsee Conference and the Morgenthau Report.

Model Curriculum for Human Rights and Genocide
By the California Department of Education
1987
Broad in focus but short on pedagogy, this model curriculum serves as a general guide to teaching about the 20th Century's major genocides: the Holocaust, Armenian Genocide, Ukrainian Genocide, Murder of Poles in World War II, Totalitarian Violations in Argentina, Kampuchea and South Africa. Informs teachers of other "extreme human rights violations" including slavery, Chinese Exclusion Act of 1882, forced relocation of Japanese Americans, discrimination against various groups, etc. Emphasizes the presence or absence of government in the protection/denial of human rights.

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Genocide: Issues, Approaches, Resources
Samuel Totten, ed.
Social Science Record, Journal of the NY State Council for the Social Studies
Fall 1987
Aimed at students in grades eight through twelve, this guide provides lessons, readings, poetry, and educational underpinnings of embarking on a course of study about genocide. Universal in approach; mixes genocide, human rights violations and war.

Classroom Strategies for Teaching About the Holocaust
By Ira Zornberg
Anti-Defamation League
1983
10 lesson plans for teaching about the Holocaust. Lessons include: *Can Nazism take root in any society?, Can any people become the victim of genocide?, Can the media become a tool for murder?, Did choice exist for the Jews in the world of the Holocaust, Did Nazi-created ghettos bear a resemblance to our own?* etc. Uses photos, quotes, excerpted readings to guide students through these issues.

Caring Makes a Difference: Responding to Prejudice, Genocide and the Holocaust
By Peppy Margolis, et. al.
Center for Holocaust Studies, Brookdale Community College
1990
Brief guide for a kindergarten through sixth-grade curriculum designed to help students develop a positive self-image, behave responsibly and accept differences. Topics include *Learning How to Be Friends, Communities Are People, People are People, Choosing to Make a Better World.*

U.S. Holocaust Memorial Council
Publishes annually for Days of Remembrance (Yom HaShoah) compendia of articles, poetry and information about the Holocaust for educational/community use. Includes excerpted articles by renown historians, translations of primary source materials, maps and diagrams and suggested activities for observing Days of Remembrance. Though not designed strictly for educational use, some pieces may be helpful to educators.
Topics covered so far include: Remembering the Voices That Were Silenced 1990, From Terror to Systematic Murder 1991, In the Depths of Darkness 1992 (includes some lesson plans, Revolt Amid the Darkness (Warsaw Ghetto) 1993.

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The Holocaust
Yad Vashem Martyrs and Heroes Remembrance Authority
1975
Extensive use of photographs with text to illustrate the Holocaust. Designed as a student workbook that includes an excellent illustrated chronology, children's art from Theresienstadt and translations of Nazi documents. Accessible to young audiences.

The Holocaust: A Modular Curriculum For Eighth to Eleventh Grades in Jewish Supplementary and Day Schools
By the Martyrs Memorial and Museum of the Holocaust
Jewish Federation Council of Greater Los Angeles
1989
One of the few Holocaust curricula developed expressly for teaching the material to Jewish children. Presentation in modular units allows teachers to use some or all of the materials. Provides direction for teachers, as well as materials for students to gain an intellectual, rather than sentimental, understanding of the event for Jewish students. Particularly useful for younger students.

When Hate Groups Come to Town: A handbook of Effective Community Responses
Published by the Center for Democratic Renewal
Atlanta, Georgia
1992
Identifies and examines the white supremacist movement in the United States today. Defines the nature of racism and bigotry and provides guidelines for responding to hate related activity. Also includes listings of nation-wide organizations devoted to combating racism and prejudice. Useful as a resource for community oriented educational projects for older students.

With History: Social Science For All
California Department of Education
1992
Monograph discusses the multi-disciplinary use of history and literature to connect students to historical events. Teaching strategies using multimedia resources including oral history, art, computer and video programs are integrated into the curriculum in order to facilitate critical thinking. Community service as an educational tool is considered. Specific examples of group activities are noted, however, this is primarily a pedagogical guide.

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Guidelines for Teaching about the Holocaust
United States Holocaust Memorial Museum
Washington, D.C.
1993
Series of pamphlets designed to prepare educators to teach Holocaust studies. First pamphlet specifies methodological considerations to encourage a multi-faceted perspective on this history. Pamphlet two contains an annotated bibliography in sections according to middle, high school and adult reading levels. The third pamphlet is a video catalog listing videos by topics including propaganda, anti-semitism, rescue and liberation. Pamphlet four discusses Jewish resistance. It outlines the obstacles to resistance and forms of both unarmed and armed resistance. A chronology of acts of resistance is included.

A Viewer's Guide to Schindler's List
Jewish Federation Council of Greater Los Angeles
in cooperation with Martyrs Memorial and Museum of the Holocaust
and the Jewish Community Relations Council
1994
Viewer's guide provides brief overview of Jews of Krakow, psychological guidelines and preparations for viewing and post viewing processing activities for the classroom. Also includes article on film and the Holocaust.

Film Study Guild Kit on Schindler's List
Editor Dominic Kinsley
Universal Pictures and Lifetime Learning Systems
1994
Following a brief historical overview, this study guide uses examples from the film to examine moral issues. Activities are divided into four sections;, How the Unthinkable Happens, Witnessing the Unspeakable, An unlikely Savior, and Responsibility, Remembrance, Action. An interactive approach to the material is created by simulation type exercises. Additional follow up activities for each exercise are suggested.

Blood in the Face: The Ku Klux Klan, Aryan Nations Nazi Skinheads, and the Rise of a New White Culture
By James Ridgeway
Thunder Mouth Press, New York
1990
Discusses the roots of the racist right in the United States. Philosophical underpinnings

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of the far right and its demonization of Jews, African Americans and other non- Aryans. Uses photos, recruiting pamphlets and political cartoons to expose the movement. Supporting materials for relating lessons of the Holocaust to American students.

Faces of the Enemy; Reflections of a Hostile Imagination
By Sam Keen
Harper Press, San Francisco
1986
A psycho-historical look at the nature of hatred. Examines the creation of the enemy; how we dehumanize in order to annihilate. Through symbols and images, Keen investigates war propaganda. Particularly useful for older students. Excellent source of propaganda materials to stimulate classroom discussions.

The Holocaust: Catalogue of publications and Audio-Visual Materials
Anti-Defamation League Of B'nai B'rith
1988-1990
Annotated bibliography arranged by subject and graded for reading and viewing levels. Subjects include nazi Germany, personal accounts, resisters and rescue, bystanders and repercussions and reflections. Forms are available to order materials.

Babi Yar 1941-1991
Simon Wiesenthal Center
1991
Photographs, text, poetry, historical background on Babi Yar. Includes discussion questions, bibliography.

Poster Series

Teacher Guide for Artifact Posters
U.S. Holocaust Memorial Museum
1991
Explanatory materials for color poster series developed by the educational staff. Includes *Lost Childhoods; Locating the Victim; Star, Triangles and Markings; Auschwitz Suit cases; The Danish Rescue Boat,* and others. The seven-poster series is most useful for children in younger grades.

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World War II Photographic Series
Documentary Photo Aids
Included in this nine-part series are five sets of 11" x 14" photographs documenting *The Rise and Fall of Nazi Germany, The Nazi Holocaust Series I, The Nazi Holocaust Series II, The Nazi Holocaust Series III, War Crimes (Nuremberg Trials).* Also of use in a Holocaust unit is the series entitled *Relocation of the Japanese-Americans.*

Simon Wiesenthal Series
40, four-foot posters documenting all aspects of the Holocaust. Photographs combined with extensive explanatory text. Excellent for High School students.

ADL/B'nai B'rith Series
20-poster series documenting all aspects of the Holocaust. Black and white photographs. Smaller than Wiesenthal Series. Includes charts, stars and time line.

Periodicals on Holocaust Education

Teaching About Genocide
William Parsons and Samuel Totten, eds.
National Council for Social Studies, Vol. 55, No. 2
February 1991
Special edition

British Journal of Holocaust Education
Dr. John P. Fox, ed.
Frank Cass & Co. Ltd. London
Published twice yearly

Issues in Teaching the Holocaust
By Robert S. Hirt and Thomas Kessner
Yeshiva University, New York
1981
Rather than a curriculum, this 115-page guide provides teachers with some philosophical underpinnings and cautionaries in teaching the Holocaust. Bibliography included.

Jewish Media Catalog

Educational Videotapes about

The Holocaust

For information contact:

Battat Educational Media Resource Center
Bureau of Jewish Education
639 - 14th Avenue, San Francisco, CA 94118
415/751-6983 fax# 415/668-1816

AN ACT OF FAITH

28 min. JH-A 1961

Presents the stories of Danish Christians who saved their Jewish fellow citizens from Nazi extermination. Also available on 16mm film.

AMBULANS

9 min. JH-A 1962

Reenacts the vicious Nazi practice of disguising a gas chamber van as a Red Cross ambulance. In this film, students and a school teacher are rounded up. Also available on 16mm film.

AMERICA AND THE HOLOCAUST: DECEIT AND INDIFFERENCE

60 min. JH-A 1993

While American newspapers reported in 1942 that several million Jews had already been murdered by the Nazis, the government of the United States made no effort for several years to interfere with this brutal campaign. This installation in "The American Experience" series uses interviews, footage, and government documents to tell the tragic story of America's inaction on behalf of European Jewry during World War II.

AS IF IT WERE YESTERDAY

85 min. JH-A 1980

Holocaust survivors and righteous gentiles talk about their experiences during World War II. French with English subtitles.

AUSCHWITZ: IF YOU CRIED, YOU DIED

28 min. JH-A 1991

Mike Vogel and David Mandel, who survived the Holocaust as teenagers, return to Auschwitz to recall the horrors they and their families experienced.

BACK TO AUSCHWITZ

35 min. JH-A 1988

Accompanies the musicians of the Israel Philharmonic Orchestra as they tour Poland and visit concentration camp sites.

BETWEEN THE WARS: F.D.R. & HITLER - THE RISE TO POWER

28 min. JH-A 1978

Contrasts Hitler's rise to power with the reaction of the Allies and the corresponding rise of Franklin Roosevelt in the United States. Hosted by Eric Sevareid.

BIRD MAN

13 min. JH-A 1984

Zisi Fried, Holocaust survivor, known in Israel as Eitan Porat, "the Bird Man," poignantly presents his story and tells why he has dedicated his life to seeing that the Holocaust is never forgotten.

BREAKING THE SILENCE: THE GENERATION AFTER THE HOLOCAUST

58 min. JH-A 1984

Children of Holocaust survivors discuss how their parents' wartime experiences have deeply affected their own lives.

BRUSSELS TRANSIT

76 min. SH-A 1980

Using his mother's recollections as narration, the filmmaker creates a poignant record of his family's painful relocation from Poland to Belgium following World War II. In Yiddish and French with English subtitles.

CAMERA OF MY FAMILY: FOUR GENERATIONS IN GERMANY, 1845-1945

18 min. JH-A 1978

Presents the family history of generations of a Jewish family living in Germany, and their fate during the years of Nazi power. Also available on sound filmstrip.

THE COURAGE TO CARE

29 min. JH-A 1986

Six Christian rescuers and Jewish survivors recall the courageous acts of compassion which resulted in the survival of Jews in Nazi Europe.

THE CRUSADERS: HOLOCAUST

13 min. EL-A

Judy Meisel survived the Stutthof concentration camp, where Nazis murdered over 85,000 Jews. The first part of this excerpt from the television program "The Crusaders" accompanies Judy as she returns to the camp to share her experiences with her children and grandchildren. In the second part, she discusses her experiences and the lessons of the Holocaust with a group of American students.

CRYSTAL NIGHT

47 min. JH-A 1988

Captures the destruction and anti-Jewish sentiment embodied in the Night of Broken Glass. Includes a brief overview of the events leading up to the November 10, 1938 incident, including interviews with survivors and witnesses.

DAVID

106 min. EL-A 1982

This first feature film about the Holocaust to be made by a German director concerns the experiences of a young German Jewish boy amid the escalating brutality of Nazi Germany. In German with English subtitles.

A DAY IN THE WARSAW GHETTO--A BIRTHDAY TRIP IN HELL

30 min. JH-A 1992

In 1941 German Sergeant Heinz Joest celebrated his birthday by touring the Warsaw ghetto and illegally photographing its inhabitants. This documentary pairs his photographs, which he kept hidden until shortly before his death in 1982, with dramatic readings of ghetto diary entries to create a powerful portrait of life and death in the Warsaw ghetto.

DEAR KITTY

25 min. K3-A 1987

Effectively mixes archival footage, family photos, and text from Anne Frank's diary to paint a picture of wartime life for the Frank family. Focuses on events taking place first in Germany and then later in Holland outside the Frank family's secret annex. Narration is simple but gripping.

THE DIARY OF ANNE FRANK

151 min. JH-A 1959

This feature film dramatizes the wartime experiences of the Frank family.

ESCAPE TO THE RISING SUN

95 min. JH-A 1990

Documents the story of more than 20,000 Jewish refugees who escaped Nazi persecution and sought refuge in Shanghai, China before and during WWII.

THE EXILES

116 min. EL-A 1989

Focuses on the great thinkers of Germany who, as a result of the spread of Nazism, were exiled from their native country.

EYE OF THE STORM

25 min. EL-A 1970

A teacher in Riceville, Iowa introduces her class of white third-graders to prejudice by designating blue-eyed students as the superior group and brown-eyed students as the inferior group.

FACES OF THE ENEMY

58 min. JH-A 1987

Examines how nations and social groups dehumanize their rivals in order to justify acts of violence against them. Interviewees include an American veteran of the Vietnam War, a man who murdered a family of suspected communists, and members of the Christian Patriots Defense League.

GENOCIDE: THE STORY OF MAN'S INHUMANITY TO MAN

83 min. SH-A 1975

An Oscar-winning documentary exposing the horrors of the Holocaust. Includes segments on the rise of Nazism, the concentration camps, and Holocaust survivors.

THE HANGMAN

12 min. JH-A 1964

Illustrates Maurice Ogden's allegorical poem *The Hangman*, which concerns a coward who lets others die to protect himself, only to become the hangman's final victim. Narrated by Herschel Bernardi. Also available on 16mm film.

HEIL HITLER: CONFESSIONS OF A HITLER YOUTH

30 min. EL-A 1992

Alfons Heck recalls his life as a dedicated member of the Hitler Youth in Germany during World War II, and how he looks back on that period in history.

HERITAGE: CIVILIZATION AND THE JEWS, PART 8: OUT OF THE ASHES

60 min. JH-A 1984

Traces the tragic experience of European Jewry through the rise of Hitler, Kristallnacht, the "Final Solution," resistance to the Nazis, and the attempt to relocate to Palestine.

HOLOCAUST (A COLLECTION OF FOUR FILMS)

90 min. JH-A 1964-80

Includes the documentary *In Dark Places: Remembering the Holocaust*, about survivors and children of survivors; a three-minute film, *How Come Israel*, where a young boy discusses why his grandfather came to Israel; the illustrated fable *The Good Omen*; the classic short film, *The Hangman* (see description under its own listing).

THE HOLOCAUST: A TEENAGER'S EXPERIENCE

30 min. JH-A 1991

David Bergman, a Czechoslovakian Holocaust survivor, tells of his experiences while he was held captive by the Nazis. Contains film footage of concentration camps, as well as drawings by Bergman recalling his wartime experiences.

HOLOCAUST: LIBERATION OF AUSCHWITZ

18 min. JH-A 1990

In 1945, Soviet cameraman Alexander Woronzow documented the Allied liberation of Auschwitz. This program presents Woronzow's film footage, accompanied by his recollections of this experience. Includes graphic and disturbing scenes, including the physical evidence of medical experimentation.

HOLOCAUST: THE STORY OF MAN'S INHUMANITY TO MAN

438 min. JH-A 1978

Beginning with Kristallnacht and ending in a refugee camp at the close of World War II, this three-part television drama depicts the destruction of a large European Jewish family in the course of the Second World War.

JOSEPH SCHULTZ

12 min. JH-A 1973

In this powerful trigger film, a Nazi unit is ordered to execute a group of innocent peasants. Soldier Joseph Schultz refuses. Also available on 16mm film.

JUST A DIARY

25 min. JH-A 1985

Effectively mixes archival footage, family photos, and text from Anne Frank's diary to paint a picture of life in Holland during World War II. Includes interviews with Dutch actors who performed a play about Anne Frank.

KITTY: RETURN TO AUSCHWITZ

82 min. SH-A 1979

A survivor of the Auschwitz death camp returns to the site with her son and tells of the horrors she experienced there.

THE LAST CHAPTER

85 min. JH-A 1965

Presents the history of Polish Jewry from the Middle Ages to its destruction by the Nazis in World War II. Includes rare footage of pre-war shtetl and urban life and the Warsaw Ghetto uprising.

THE LIBERATION OF KZ DACHAU

95 min. JH-A 1990

American veterans of World War II who liberated the Dachau concentration camp recall their painful experiences.

LODZ GHETTO (CLASSROOM VERSION)

103 min. JH-A 1989

Uses photographs, diaries, and official documents to chronicle the formation, day-to-day operation, and liquidation of the Jewish ghetto of Lodz, Poland. Divided into four parts for classroom use.

MAN IN THE GLASS BOOTH

117 min. SH-A 1974

A psychological drama portraying a man who pleads guilty to charges of having been a former SS leader, only to be proven to have been a victim himself.

THE MARCH OF THE LIVING

104 min. SH-A 1988

Four thousand teenagers from around the world gather to trace the marches from Auschwitz to Birkenau, and subsequently travel to Israel.

MARCH OF THE LIVING

28 min. SH-A 1990

Follows a group of Canadian students as they participate in the March of the Living in Poland. This march is part of an international tour of students who spend two weeks travelling to Poland and Israel.

MARCH OF THE LIVING 1992: EXCERPTS FROM MY JOURNAL

17 min. JH-A 1993

American teenager Dara Horn reads selections from the journal she kept while she participated in the 1992 March of the Living, accompanied by powerful photographs of this extraordinary event.

THE MARCH OF THE LIVING (ABRIDGED VERSION)

22 min. JH-A 1989

Four thousand teenagers from around the world gather to trace the marches from Auschwitz to Birkenau, and subsequently travel to Israel.

MEMORIES OF KRISTALLNACHT: MORE THAN BROKEN GLASS

57 min. JH-A 1988

Personal interviews with people who experienced Kristallnacht delve into the reactions of Jews, as well as those of the members of the Hitler Youth, to the Night of Broken Glass.

MEMORY OF A MOMENT

10 min. EL-A 1993

The MaNeil/Lehrer News Hour broadcast this extraordinary account of the reunion after forty years of Robert Waisman, who survived Buchenwald as a teenager, and Leon Bass, an African-American soldier who helped liberate the camp.

MEMORY OF THE CAMPS

60 min. EL-A 1989

This collection of footage was assembled in 1945 to record the horrors which British and American troops discovered upon liberating Nazi concentration camps.

MIRACLE AT MOREAUX

58 min. EL-A 1985

When three Jewish children appear at a Catholic school in Nazi-occupied France, the nun and schoolchildren, whose feelings towards the Jews change from apprehension to affection, decide to risk their own lives by helping them to cross the Spanish border.

MY IMPRESSIONS OF THE 1992 MARCH OF THE LIVING

39 min. JH-A 1992

A Bay Area high school student recalls the emotional impact of his experience in Poland and Israel as a participant in the 1992 March of the Living .

NEVER FORGET

90 min. JH-A 1991

Television drama based on the true story of Mel Mermelstein, a concentration camp survivor who was challenged by the Institute of Historical Review to "prove" that Jews were gassed in Auschwitz. Examines the issue of Holocaust revisionism.

NIGHT AND FOG

34 min. SH-A 1955

A powerful documentary contrasting graphic scenes of Holocaust atrocities with serene views of the sites of concentration camps as they appeared a decade later. In French with English subtitles. Also available on 16mm film.

NUREMBERG

75 min. JH-A

Intersperses excerpts from the courtroom proceedings of the Nuremberg Trials with footage of World War II and Nazi atrocities.

OUR PEOPLE: CONGRESSMAN SAM

30 min. JH-A 1989

Sam Gejdeson is the first elected congressman whose parents are Holocaust survivors and the only one whose first language is Yiddish. The video highlights Gejdeson's personal life as well as his political views.

PARTISANS OF VILNA

130 min. JH-A 1986

Chronicles the development of the underground Jewish resistance in Europe during WWII. Much of the film is in Yiddish or Hebrew with English subtitles.

PILLAR OF FIRE, PART 12: "THE FINAL SOLUTION

50 min. JH-A 1981

Discusses Hitler's "Final Solution" and the state of world Jewry during the Holocaust.

PILLAR OF FIRE, PART 13: HOLOCAUST AND REVOLT (1942-1943)

50 min. JH-A 1981

Questions the actions of the Zionist movement during the Holocaust and highlights isolated incidents of revolt against the Nazis.

PILLAR OF FIRE, PART 15: THE HUNDRED THOUSAND

50 min. JH-A 1981

Germany's defeat left over 100,000 Jews without homes to return to at the end of the war. Their plight is explored, as is the development of the Jewish resistance movement in Palestine.

PILLAR OF FIRE, PART 7: GATHERING STORM (1933-1935)

50 min. JH-A 1981

Discusses Hitler's rise to power and his effect on European Jewry as well as the effect on Palestine of more than 300,000 Jews immigrating there.

PILLAR OF FIRE, PART 9: WHO'S AFRAID OF A JEWISH STATE? (1937-1938)

50 min. JH-A 1981

The British suggest a partition plan which grants both the Arabs and the Jews their own states. The Arabs object to this possible solution. At the same time Hitler and his forces pose an increasing threat to European Jewry.

PRESERVING THE PAST TO ENSURE THE FUTURE

15 min. EL-A 1989

Presents a portrait of Yad Vashem, the Jerusalem institution devoted to researching and commemorating the events of the Holocaust, with a special emphasis on the 1,500,000 children who perished at the hands of the Nazis.

RAOUL WALLENBERG: BURIED ALIVE

99 min. JH-A 1984

Chronicles the life and mysterious fate of Swedish diplomat Raoul Wallenberg, who was responsible for saving the lives of thousands of Hungarian Jews during World War II.

RIPPLES IN TIME

60 min. JH-A 1988

Holocaust survivors discuss how their wartime experiences have affected their lives. Includes archival footage.

SHATTERED DREAMS: A CHILD OF THE HOLOCAUST

50 min. JH-A 1988

Describes a Bay Area man's story of survival during the Holocaust. He discusses how he was hidden and how strangers helped him to escape the Germans.

SHOAH

570 min. SH-A 1985

An epic documentary on the Holocaust, containing haunting interviews survivors, perpetrators, and the many who watched the destruction occur.

A SPECIAL LETTER

5 min. EL-A 1985

In this short film animated in soft pencil strokes, the daughter of an aging Polish Christian woman recalls her mother's spirit and generosity as a young woman in a World War II concentration camp.

THE STORY OF CHAIM RUMKOWSKI AND THE JEWS OF LODZ

55 min. JH-A 1982

Former textile worker Chaim Rumkowski was appointed "Elder of the Jews" by the Nazi command of the large ghetto in the Polish city of Lodz. This chilling documentary explores the contradictions in Rumkowski's leadership as he sought to appease the Germans by acceding to their growing demand for deportations to the death camps.

THE STRUGGLES FOR POLAND: A DIFFERENT WORLD 1919-1943

55 min. JH-A 1988

This program traces the experiences of Polish Jews prior to and during World War II, focusing on ghetto leadership and events of the Holocaust. Hosted by Roger Mudd.

THERESIENSTADT: GATEWAY TO AUSCHWITZ

58 min. JH-A 1987

Some of the fewer than one hundred children who survived the Theresienstadt ghetto discuss their experiences living in Hitler's "model" ghetto.

THE THIRD GENERATION

50 min. JH-A 1988

Israeli and German teenagers participating in a student exchange program attempt to build a new relationship, while struggling to come to terms with their histories.

A TIME TO REMEMBER

20 min. JH-A 1980

Uses interviews with survivors and photographs to give a portrait of life and death in the concentration camps of Nazi Europe.

TO KNOW WHERE THEY ARE

28 min. EL-A 1989

Terri Randall and her father travel to a small Polish town where their family lived before the German occupation of World War II. Discussions with elderly Polish peasants who still live there reveal the courage the town's people displayed in hiding Jews. This is a moving personal account of the actions of righteous gentiles.

THE TRIUMPH OF MEMORY

30 min. JH-A 1989

Features interviews with non-Jewish Europeans who were active in the anti-Nazi resistance during World War II, and who were subsequently captured and sent to concentration camps. They recall the horrors they witnessed and experienced in the camps and describe the courageous acts which preceded their internment.

THE TRUTH SHALL MAKE US FREE--INSIDE THE NEO-NAZI NETWORK

51 min. JH-A 1992

Journalist Michael Schmidt assumed great personal risk to penetrate the German neo-Nazi movement and document its meetings, rallies, and social events. The resulting film is a startling and deeply disturbing record of the current revival of fascism, racism, and anti-Semitism in Europe.

THE UPSTAIRS ROOM

28 min. EL-A 1986

Adapts the award-winning children's story of two Jewish girls who are hidden from the Nazis by Dutch farmers.

VOICES OF SURVIVAL

57 min. JH-A 1991

Documentary about Canadian Holocaust survivors. This educational version is divided into four segments for classroom use.

THE WANNSEE CONFERENCE

87 min. JH-A 1984

Feature film describing the conference where Hitler and his men formulated their "Final Solution" to the "Jewish Question." In German with English subtitles.

WARSAW GHETTO

51 min. SH-A 1967

Uses footage archival footage to trace the history of the Warsaw Ghetto from its inception to its destruction at the hands of German troops.

THE WARSAW GHETTO UPRISING

22 min. EL-A 1993

Chronicles the rise of the resistance movement in the Warsaw Ghetto.

THE WAVE

46 min. JH-A 1981

Television drama based on the true story of a Palo Alto high school teacher who performs an experiment to illustrate the attitudes which allowed the German people to embrace Nazism.

WE WERE THERE

35 min. JH-A 1994

Jewish veterans of the United States Armed Forces recall their experiences as liberators of Nazi concentration camps.

WEAPONS OF THE SPIRIT

35 min. JH-A 1989

In the shadow of German occupation, five thousand Jews were sheltered by the five thousand residents of Le Chambon-sur-Lignon in southern France. Filmmaker Pierre Sauvage returns to the village which saved his life in order to explore the motivations for these people's selfless acts of compassion.

WHO SHALL LIVE AND WHO SHALL DIE?

90 min. JH-A 1982

Uses original newsreel footage and previously classified information to expose the United States' intransigence in aiding the Jews during the Holocaust.

WITNESS TO THE HOLOCAUST, PART 1: NAZI CONCENTRATION CAMP SYSTEM, OHRDRUF

28 min. SH-A 1979

An overview of the history, philosophy, and activity of the Nazi concentration camp system. Traces the evolution of the camps, describes the extermination process, and shows how brutality was built into the system.

WITNESS TO THE HOLOCAUST, PART 1: RISE OF THE NAZIS

20 min. JH-A 1984

Documents the economic, political, and attitudinal factors which contributed to the rise of Nazism, as well as the early stages of oppression of the German Jews which culminated in Kristallnacht.

WITNESS TO THE HOLOCAUST, PART 10: WOEBBELIN, OHRDRUF, GUNSKIRCHEN LAGER

28 min. SH-A 1979

Panel participants discuss the Nazi concentration camp system, the role of the smaller camps, as well as a comparison of war death and concentration camp death.

WITNESS TO THE HOLOCAUST, PART 11: WOEBBELIN, WITNESS TO THE HOLOCAUST

28 min. SH-A 1979

Ms. Kaethe Solomon, Volunteer Field Director of Interviewing for the Witness to the Holocaust Project describes the origin of the project, searching for survivors and American soldiers to testify, compiling photographs and documents as evidence, and developing questionnaires.

WITNESS TO THE HOLOCAUST, PART 12: BUCHENWALD - LIBERATOR MEETS SURVIVOR

28 min. SH-A 1979

Buchenwald survivor Alex Grass and W.A. Scott II, US Army Air Force Buchenwald liberator, discuss their experiences and the effect the Holocaust had on them.

WITNESS TO THE HOLOCAUST, PART 13: RELIGIOUS IMPLICATIONS OF THE HOLOCAUST

28 min. SH-A 1979

Three panelists, two Christians and a Jew, discuss some of the theological implications of the events of the Holocaust.

WITNESS TO THE HOLOCAUST, PART 14: BUCHENWALD

28 min. SH-A 1979

Three members of the American Armed Forces describe what they saw as Buchenwald was liberated.

WITNESS TO THE HOLOCAUST, PART 15: BERGEN BELSEN, U.S. CONGRESS TOUR OF

28 min. SH-A 1979

Presents an edited interview with Congressman Victor Izag, who in 1945 led a US Congressional Commission on a tour of Bergen-Belsen, Nordhausen, and Dachau concentration camps.

WITNESS TO THE HOLOCAUST, PART 2: GHETTO LIFE

20 min. JH-A 1984

Focuses on the wartime ghettos of Eastern Europe. Describes ghetto conditions, Jewish efforts to survive, and the role of the *Judenrat*, the Jewish Council.

WITNESS TO THE HOLOCAUST, PART 2: PRISONERS OF WAR

28 min. SH-A 1979

Dr. Fred Roberts Crawford describes his experience as a U.S. Army Air Force Second Lieutenant shot down over Hungary and sent to a German prisoner-of-war camp.

WITNESS TO THE HOLOCAUST, PART 3: BERGEN BELSEN, WOEBBELIN, GARDELEGEN

28 min. SH-A 1979

Two concentration camp liberators vividly describe what they witnessed at Bergen-Belsen, Woebbelin, and Gardelgen.

WITNESS TO THE HOLOCAUST, PART 3: DEPORTATION

20 min. JH-A 1984

Portrays the wearing down of the Jewish population, the collection and deportation of people from the ghettos and countryside to the concentration camps, and the reactions of non-Jews to these events.

WITNESS TO THE HOLOCAUST, PART 4: NORDHAUSEN

28 min. SH-A 1979

A U.S. battalion commander and a native-born Austrian who fled Hitler's regime and later enlisted in the U.S. army describe Nordhausen from the liberators' point of view.

WITNESS TO THE HOLOCAUST, PART 4: RESISTANCE

20 min. JH-A 1984

Explores both spiritual resistance, through continued practice of Jewish tradition, culture, and education; and armed resistamce, such as the uprising in the Warsaw Ghetto.

WITNESS TO THE HOLOCAUST, PART 5: AUSCHWITZ - TWO GENERATIONS

28 min. SH-A 1979

Sally Chase, an Auschwitz survivor, chronicles her life story in an interview with her daughter. She tells of her early childhood in Poland, the invasion of her homeland by Germany, being forced into the ghetto and then being sent to a labor camp, the atrocities of Auschwitz, and, finally, liberation by the Russians.

WITNESS TO THE HOLOCAUST, PART 5: FINAL SOLUTION

20 min. JH-A 1984

Discusses daily life in the concentration camps.

WITNESS TO THE HOLOCAUST, PART 6: AUSCHWITZ

28 min. SH-A 1979

Mrs. Lily Kopecky, Auschwitz survivor and chairperson of the Auschwitz Survivors Committee, movingly portrays her life story: earlier years in Czechoslovakia, internment at Auschwitz, liberation, and rehabilitation.

WITNESS TO THE HOLOCAUST, PART 6: FREEDOM

20 min. JH-A 1984

Explores the liberation of the camps, the attempts of some survivors to return to their homes in Europe, and subsequent efforts to begin new lives in Israel and America.

WITNESS TO THE HOLOCAUST, PART 7: NORDHAUSEN, DACHAU

28 min. SH-A 1979

Film clips of Lt. General William W. Quinn discussing the military document *Dachau*, which was released following the liberation of the camp, "one of history's most gruesome symbols of humanity."

WITNESS TO THE HOLOCAUST, PART 8: DACHAU

28 min. SH-A 1979

Dachau liberators who served with the American Armed Forces during World War II describe what they saw at the time of liberation.

WITNESS TO THE HOLOCAUST, PART 9: EBENSEE

28 min. SH-A 1979

Bert Weston, an Ebensee concentration camp liberator with a U.S. Army medical unit, discusses what he witnessed at Ebensee.

THE WORLD AT WAR SERIES, PART 1: A NEW GERMANY, 1933-39

52 min. JH-A 1975

Discusses the rise of the Nazis and the growth of anti-semitic sentiment in Germany in the 1930s.

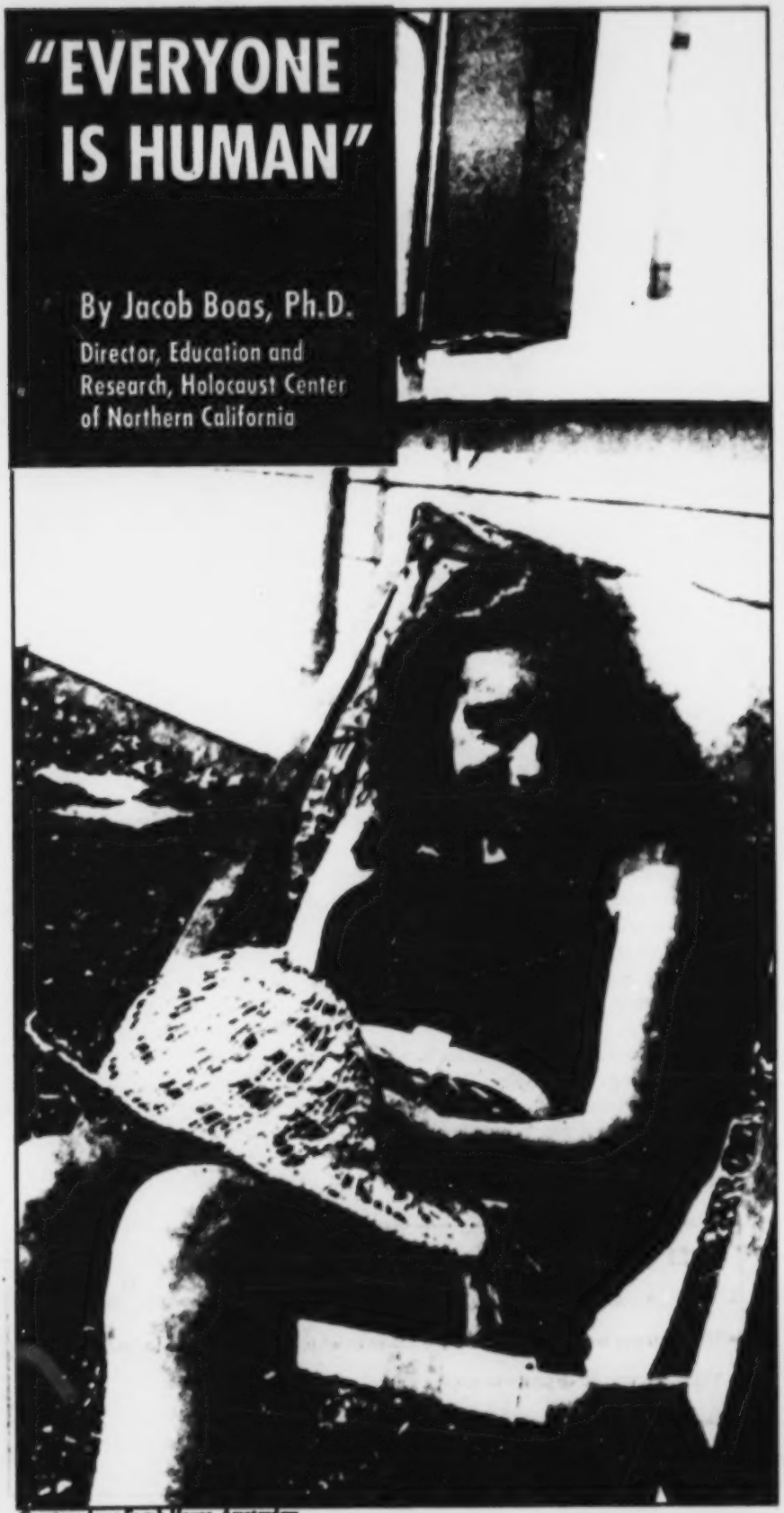
THE WORLD AT WAR SERIES, PART 20: GENOCIDE 1941-45

52 min. JH-A 1975

This historical documentary moves chronologically from the assertion of Nazism's master race theory in the early 1930s through the persecution, ghettoization, deportation, and mass murder of European Jewry. Also available on 16mm film.

"EVERYONE IS HUMAN"

By Jacob Boas, Ph.D.
Director, Education and Research, Holocaust Center of Northern California



Courtesy Anne Frank House, Amsterdam

This spring marks the 50th anniversary of the end of World War II. It also marks the end of the liberation of the Nazi concentration camps and the anniversary of the death of Anne Frank at the Bergen-Belsen camp. In order to foster student awareness of these significant historical events in this unique memorial year, the Osher Marin Jewish Community Center, the Jewish Community Relations Council, the Holocaust Center of Northern California, and the Marin Community Foundation are pleased to present "EVERYONE IS HUMAN," an educational tool centered on the meaning of the life and death of Anne Frank.

"EVERYONE IS HUMAN" is dedicated to strengthening our commitment to promoting justice, defending democracy, and educating our young people about the roots of intolerance.

Anne Frank
1929-1945: She was only 15 years old when she died, yet her diary lives on, capturing her indomitable spirit and putting a human face on a tragedy we must never forget.

BEST COPY AVAILABLE

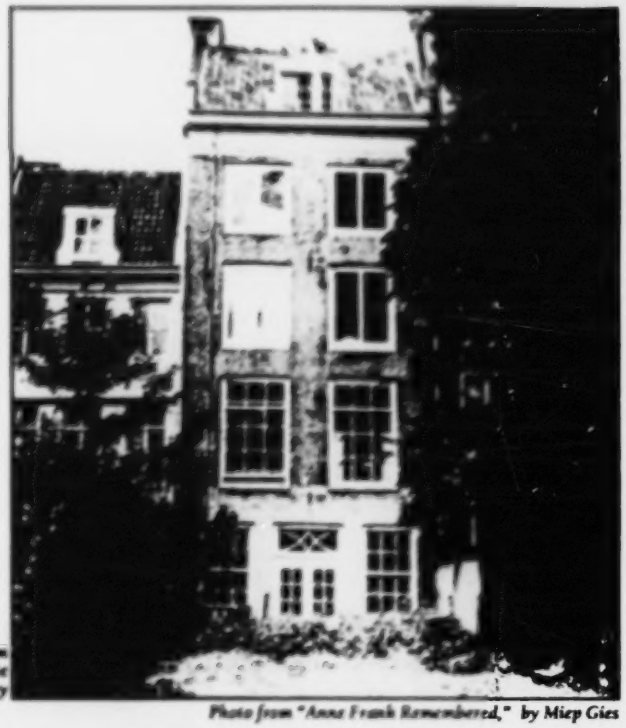
"We are all born alike ...Everyone is human."

Anne Frank, 1929-1945

Each year thousands of young people from all over the world pile into an old building in the heart of Amsterdam to have a peek at the cramped quarters where many years ago a teenager was hiding from those who aimed to kill her.

The teenager's name was Anne Frank, and in the "secret annex" she kept a diary that one day would make her the most famous child in the world. *The Diary of a Young Girl* is a monument to the human spirit, its capacity for enduring "in spite of everything." It has been translated into dozens of languages and read by millions of people.

The diary has been made into a movie and a play, set to music and dance. President John F. Kennedy said it was a "gift for all mankind."



The house in Amsterdam where Anne Frank wrote her secret diary

Photo from "Anne Frank Remembered," by Miep Gies

Courtesy Anne Frank House, Amsterdam

Anne's story "Give"

While in hiding, Anne wrote a story called "Give," in which she urged people not to look at a beggar "as someone to be despised, dirty and uncared for, rude and uncivilized," but to think about how he or she got that way. "The only difference between a child who was 'clean and tidy' and a child that was 'dirty and uncared for'," she declared, was exactly that. "But if a poor beggar's child were to receive good clothes and learn nice manners, then there wouldn't be any difference at all."

But "Give" is not just about beggars and the unkind feelings they inspire. The story is a plea for tolerance and compassion. "Everyone breathes the same air," wrote Anne. "There is plenty of room for everyone in the world .... Let us begin then by sharing it fairly."

Students: Ask yourselves...

- Have you ever felt discomfort or fear around certain people?
- Do you tend to judge other people because of their appearance, clothing, or speech?
- Do you establish friendly eye contact with some people, but not others?
- When organizing activities, do you make an effort to include different kinds of people?
- What are your most important values and beliefs? Examine the process by which you arrived at them.

What do you think?

- In today's society is everybody treated equally? Why or why not?
- How can our society move toward a future in which there is "room for everyone"?
- What can you do to promote such a future?
- Does government have a role in this?
- Can schools do anything to bring it about?

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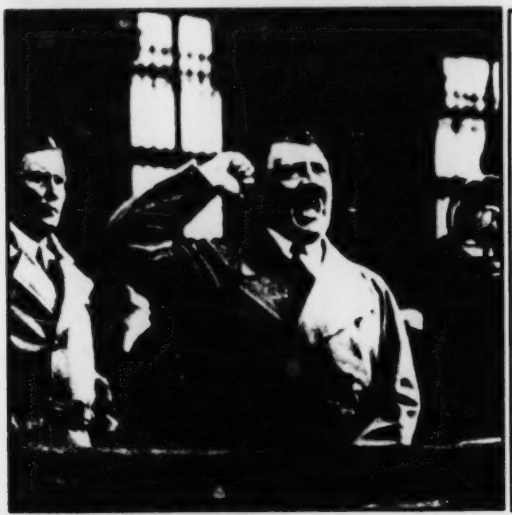
HITLER AND THE NAZIS



Hitler in one of his characteristic poses

Find a slogan, cartoon, or a piece of writing promoting hatred. Analyze it. Is it accurate and fair, or is it stereotyping or scapegoating? Where do you think these negative ideas come from, and why do people hold them? Why do they persist? What can you do to change these stereotypes?

NAZISM STOOD FOR

- One-man rule
- Conformity
- Blind obedience
- War
- Survival of the fittest
- Male dominance
- Killing "life unworthy of life"
- Purity of blood

It was in part for holding the belief that the world was a place in which everyone could have a share that Anne Frank — and millions of people like her — was put to death.

The individual ultimately responsible for this slaughter was Adolf Hitler. Austrian by birth, Hitler was the leader of the National Socialist German Workers Party, "Nazi" for short, which rode to power in 1933 on a wave of anger and frustration.

The fifteen years between the end of the First World War (1914-1918) and the beginning of Hitler's rule had been filled with hardship and humiliation. The victors forced Germany to accept responsibility for starting the war. It lost its empire, army, navy, and air force, and was presented with a bill it could not possibly pay. Defeat in war sparked a revolution at home.

Several years later money became worthless, reducing millions of people to poverty. (A wheelbarrow filled with paper money bought a loaf of bread).

The year Anne was born, 1929, was the year of the Great Depression. In all industrialized countries unemployment reached dizzying heights. For Germany, the Depression proved to be the straw that broke the camel's back.

Hitler promised jobs and food on the table. Other promises centered on making Germany strong again, rebuilding the military, and bringing an end to the current democratic form of government.

The future dictator made no bones about what he meant to do once in power. His platform had been spelled out in a 25-point program, issued in 1920.

His demands included more territory for Germany, undoing the peace treaty, full citizenship only for people of "German blood," "no further immigration of non-Germans," and expulsion of aliens in the event of food shortages.

Hitler divided the peoples of the world into superior and inferior races. Glorifying war and conquest, he saw history as a struggle among the races in which only the fittest deserved to survive.

"The whole work of nature," Hitler wrote, "is a mighty struggle between strength and weakness — an eternal victory of the strong over the weak."

The fittest, he declared, were the Germans and other peoples of northern stock — the so-called Aryans. The ideal Aryan was tall, blond, blue-eyed and male — the myth of the "master race." The place of women was in the kitchen and in the delivery room. Their role was to produce warriors for the conquest of "inferior" races.

To stay on top, Hitler declared, Aryans had to keep themselves racially pure, and the state had to make sure that they stayed that way.

"What we have to fight for," asserted Hitler, "is the security of the existence and the increase of our race and our people, the nourishment of its children and the preservation of the purity of the blood, the freedom and independence of the fatherland...Every thought and every idea, every doctrine and all knowledge, have to serve this purpose."

Before it was all over and Hitler lay buried in the rubble of Berlin, the "racial state" he created had caused the death of nearly 50 million people.

NAZISM STOOD AGAINST

- Jehovah's Witnesses
- All non-whites
- Slavs
- Communists
- Jews
- Mentally & physically disabled
- Einstein's Theory of Relativity
- Individualism
- Democracy
- Christianity
- Peace
- Freedom
- Equality
- Tolerance
- Gypsies
- Homosexuals
- International cooperation
- Racial Harmony
- Conscience
- Abstract Art

Bergen-Belsen, where Anne Frank died

"Life unworthy of life"

One of the first things the Nazis did when they came to power was to pass a law ordering the sterilization of people born with disabilities or illnesses. "Our fatherland needs healthy and fit people," explained a pamphlet intended to persuade the parents of deaf-mutes to let their children be surgically sterilized.

It has been estimated that some 350,000 individuals were forced to undergo this operation, including 500-600 Germans of African descent.

In 1939, Hitler went one step further. With the outbreak of war, he decreed the murder of mentally and physically disabled patients deemed incurable: "life unworthy of life." The "useless eaters" were gassed in special centers carefully screened from prying eyes.

The Nazi Party also waged war on Germany's healthy and able, targeting anyone opposed to the regime or whose way of life did not fit in with the new race-based morality.

Communists incited class warfare; intellectuals couldn't be trusted to give only the Nazi side of the story; homosexuals had no children and "corrupted the youth"; Gypsies were "criminal and asocial"; Jehovah's Witnesses refused to scream "Heil Hitler." All ran the risk of being taken into "protective custody" and sent to one of the concentration camps that sprouted like mushrooms.

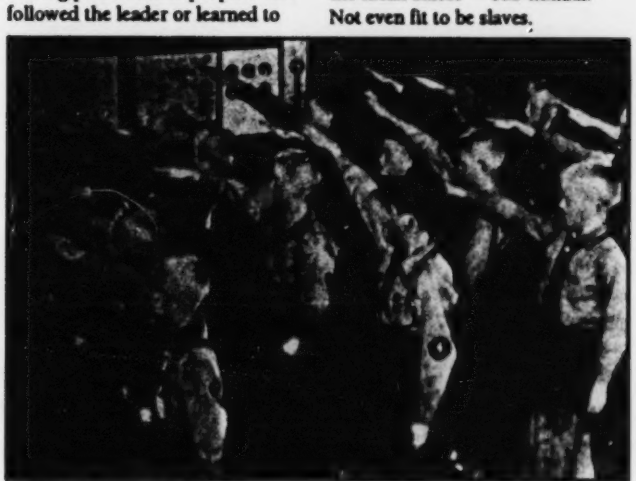
Soon the country resembled one big prison where people either followed the leader or learned to shut up.

Everywhere he looked Hitler saw enemies to his goals of total power, racial purity, and world domination. But at the top of his hate list stood the Jews. This tiny minority, less than 1 percent of the population, with roots in Germany that stretched back a thousand years, became victims within months of the start of Nazi rule.

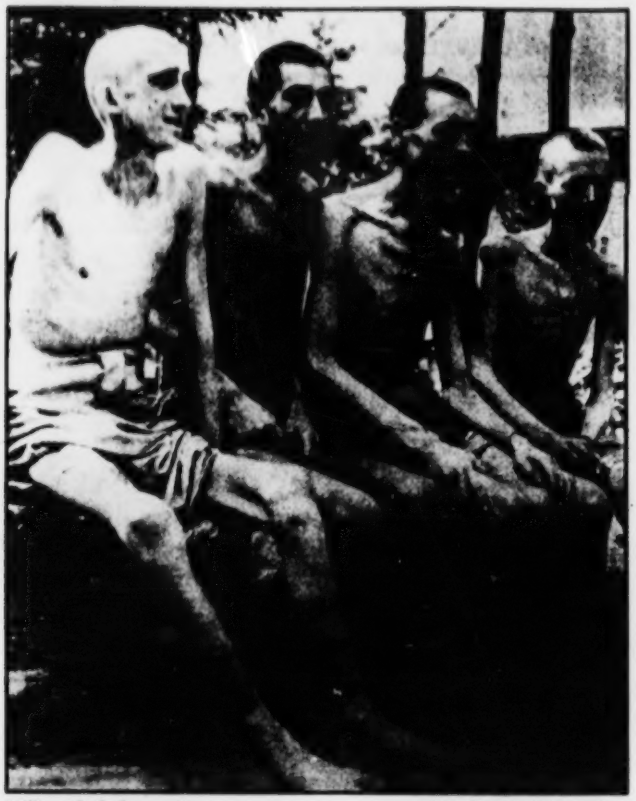
On April 1, 1933, the new regime launched a campaign to boycott Jewish shops, and a week later there were laws banning Jews from the civil service and reducing their number in the public schools. In time, there would be more than 400 pieces of anti-Jewish legislation, including ones that robbed Jews of their German citizenship and took away their businesses, forbade intermarriage, and required them to take "Jewish-sounding" names. And, of course, all of it was strictly "legal," for Jew-hatred was official state policy.

Hatred on this scale is an illness, in this case an illness rooted in the rejection of a moral code based on what is best in Western religious and philosophical traditions. Hitler considered teachings like "thou shalt not kill" to run counter to humankind's true nature and obstacles to Nazi world domination. He predicted a fight to the finish between Aryans and Jews for control of the world, and believed that he was born to secure the victory for the "master race."

In the Nazi scheme of things, Jews were at the bottom of the racial barrel — sub-human. Not even fit to be slaves.



Nazi education in school



Millions died of starvation *Photo from La Déportation*

What do you do when you witness injustice?

Nobel Peace Prize Winner and Auschwitz survivor Elie Wiesel said: "The victims died not because of the killers. They died because of the indifference of others."

Are you surprised that during the Second World War when millions were being persecuted and put to death, many more millions stood by and let it happen? Why do you think people preferred not to get involved?

DEBATE:

"The bystander is as guilty as the perpetrator."

To your knowledge, are there any recent or current events in which this behavior has been or is being repeated?

Classroom Activity:

Locate organizations in your area (or beyond) dedicated to defending civil rights by fighting discrimination and hate.

List these organizations on butcher paper.

Divide into groups with each group responsible for researching the work of one organization.

Compose a list of questions concerning their activities, strategies and tactics, successes and failures. Write or call them.

Record the responses on butcher paper.

Report to the class.

How do you account for differences in approaches?

If possible, invite a representative from one of these organizations to come speak.

Classroom Activity:

How would you protect freedom of speech while fighting hate groups? (For example, should hate groups such as the Knights of the Ku Klux Klan have the right to spread their message?)

Anne Frank and the Holocaust

Anne Frank, German and Jewish, was three years old when Hitler took over in Germany. Right after, the Franks decided to move to Amsterdam, the capital of neighboring Holland.

But seven years later, on the way to enslaving most of Europe, the Nazis followed in their path, and the good times were over. Anne's pen registered the Nazi shadow as it passed across her life. Summarizing the period leading up to going into hiding, she wrote on June 20, 1942:

"Anti-Jewish decrees followed each other in quick succession. Jews must wear a yellow star, Jews must hand in their bicycles.

"Jews are banned from trams and are forbidden to drive, Jews are only allowed to do their shopping between three and five o'clock and then only in shops which bear the placard 'Jewish shop.' Jews must be indoors by eight o'clock and cannot even sit in their own gardens after that hour.

"Jews are forbidden to visit cinemas, and other places of entertainment. Jews may not take part in public sports. Swimming baths, tennis courts, hockey fields, and other sports grounds are all prohibited to them. Jews may not visit Christians. Jews must go to Jewish schools, and many more restrictions of a similar kind."

"All Jews are to be destroyed"

Holland's Jews were not the first to suffer the Nazi persecution, however. Regulations designed to hem in the Jews of Poland had been in force from the time Germany crushed her eastern neighbor "like a soft-boiled egg" in the fall of 1939. These were similar to the ones Anne wrote about, except that in Poland things were even worse.

Holland's long-standing reputation for tolerance, and the hope of bringing the "racially compatible" Dutch around to their way of thinking, led the Germans to proceed slowly there. No such pains needed to be taken in a country the Nazis considered to be inhabited by racial inferiors destined either for slavery or for death (3 million non-Jewish Poles were killed in the course of the war). Having sealed off Poland's millions of Jews in special areas known as ghettos, the Nazis unleashed a reign of terror the likes of which had not been seen in Europe since the age of the barbarians.

From the start Jews were being murdered by the thousands, but with methods — starvation, disease, punitive labor, mutilation, execution, poisoning — that were considered too expensive, too public, too messy and, above all, too inefficient. The slaughter of 9 million Jewish men, women and children required careful planning, and by the time Anne and her family went into hiding on July 6, 1942, a complete apparatus of murder was in place.

Anne Frank was born in Frankfurt and died in Bergen-Belsen

The engineers and architects of death had rolled up their blueprints. The barracks and the electrified barbed wire fences stood. The poison gas had been selected, tested and ordered. The facilities where doctors would conduct gruesome experiments gleamed with new medical equipment. The six death camps — all located in Poland — were ready to start processing Jews on an assembly line basis. When the gas stopped pouring and the guns grew silent, 6 million Jews lay dead. A fourth were children.

"No escape was open to Jews"

The decision for "The Final Solution of the Jewish Problem," the Nazi code-name for the war against the Jews, had been made around the time of the German invasion of Russia in June 1941. Not a single Jew was to be allowed to live. The little Polish boy with the Aryan features could be taken away from his parents and spirited to Germany under a special program designed to preserve valuable "northern racial stock."

The homosexual, the political opponent, the Jehovah's Witness might be set free after undergoing "re-education" in a concentration camp. The euthanasia program designed to weed out "useless eaters" was stopped after strong protests from the clergy (but not until nearly a quarter of a million people had been killed).

But no escape was open to Jews. "All Jews within our grasp are to be destroyed without exception, now, during the war," stated Heinrich Himmler, the head of the SS, the organization placed in charge of the "Final Solution." "If we do not succeed in destroying the biological substance of the Jews, the Jews will some day destroy Germany."

continued on page 6

The Americans liberated Dachau

"I don't believe that the big men ... alone are guilty of the war. Oh no, the little man is just as guilty, otherwise the peoples of the world would have risen up in revolt long ago! There's in people simply an urge to destroy, an urge to kill, to murder and rage, and until all mankind, without exception, undergoes a great change, wars will be waged, everything that has been built up, cultivated, and grown will be destroyed and disfigured, after which mankind will have to begin all over again."

—Anne Frank, May 3, 1944

Jewish history in Europe

The first Jews came to Europe in the aftermath of the first-century Roman conquest of Palestine, the ancient homeland of the Jews. In the centuries following their dispersion, Jews lived among many different peoples, clinging to their religion and way of life, resisting every attempt at conversion and at making them feel inferior. While in some countries they were despised and persecuted, in others, such as medieval Spain, they rose to great heights.

In the modern world, Jews made great cultural, scientific, and economic contributions.

Jews come in every shape and color. It was only with Hitler that Jews were defined solely on the basis of biology. A person with three Jewish grandparents, for example, was considered a Jew.

The Holocaust brought to an end 2,000 years of Jewish life in Europe. Across the continent, thousands of communities, once vibrant with Jewish life – the world that produced Sigmund Freud, Albert Einstein and Kafka – disappeared and with them, a way of life, a civilization. All this, adds up to a vast, immeasurable loss.

Because of the Holocaust, the world understood the need for Jews to have their own homeland where they would not be persecuted. In 1948, the United Nations officially declared Israel the Jewish state and Israel took its place among the nations of the world.

142,000 survivors of the camps and the destroyed Jewish communities in Europe found new life in the Jewish state. Today the center of Jewish life outside Israel has shifted to the United States.

After the greatest catastrophe in 4,000 years of its history, Jews have rededicated themselves to maintaining their traditions and culture, thwarting Hitler's plan to destroy them all.

Page 5

continued from page 5

"The march of death"

The eight occupants of the Frank's hideout were not unaware of the fate that would be theirs if caught. They listened in secret to the "illegal" broadcasts from England and were kept informed by the small but devoted group of friends that looked after their needs.

That was how they found out that Holland's Jews were being rounded up and gassed "in distant and barbarous regions." And occasionally, peeking out from behind a tattered curtain, Anne herself caught a whiff of the grim drama unfolding across Nazi-occupied Europe.

"In the evening, when it's dark, I often see rows of good, innocent people accompanied by crying children, walking on and on, in the charge of a couple of these chaps, bullied and knocked about until they almost drop. No one is spared — old people, babies, expectant mothers, the sick — each and all join in the march of death."

"Life in the hideout"

"How fortunate we are here, so well cared for and undisturbed," wrote Anne on witnessing this scene. Compared to that, her life seemed almost "normal." She experimented with different hairdos, friends arranged to take books out for her from the library.

Anne kept a diary and wrote stories. "I can shake off everything if I write; my sorrows disappear, my courage is reborn...." To keep her "mind off it all," she studied like crazy. She grew and matured, and speculated about God, human nature, male-female relations, and the place of women in a man's world. And she fell in love.

"Selection" in Auschwitz: Nazi physicians assess who should live and who should die

Yet, life in hiding was no picnic. Much of the time the hideout was a pressure cooker ready to explode. Anne had run-ins with her parents and the other adults that shared the prison-like premises. She got depressed, had nightmares, took pills to steady her nerves. "At night, when I'm in bed," she wrote on November 8, 1943, "I see myself alone in a dungeon, without Mummy and Daddy. Sometimes I wander by the roadside, or our 'Secret Annex' is on fire, or they come and take us away at night. I see everything as if it is actually taking place, and this gives me the feeling that it may all happen to me very soon!"

For 25 months Anne lived on the edge, in constant fear of discovery. The hideout was "a little piece of blue heaven, surrounded by heavy black rainclouds." On August 4, 1944, the clouds burst.

Betrayed, the occupants of the hideout were arrested and hustled off to Westerbork, the transit camp in Holland from which they would be dispatched to the Auschwitz death camp.

From there, Anne and her sister Margot were shipped to Bergen-Belsen in northern Germany, where both died toward the end of the winter of 1945 from typhus and starvation.

"Immortal words"

Two weeks before she was hauled from the annex, Anne penned the words that have become immortal. "It's really a wonder that I haven't dropped all my ideals," she wrote on July 15, 1944, "because they seem so absurd and impossible to carry out. Yet I keep them, because in spite of everything I still believe that people are really good at heart."

We will never know whether Anne was able to hold on to her ideals in the hells of Auschwitz and Bergen-Belsen. But what was the alternative? As she wrote in her next paragraph:

"I simply can't build up my hopes on a foundation consisting of confusion, misery, and death. I see the world gradually being turned into a wilderness, I hear the ever approaching thunder, which will destroy us too, I can feel the sufferings of millions and yet, if I look up into the heavens, I think that it will all come right, that this cruelty too will end, and the peace and tranquility will return again. In the meantime, I must uphold my ideals, for perhaps the time will come when I shall be able to carry them out."

"The price of liberty is eternal vigilance"

What are some of the safeguards in our constitution that that may help prevent our nation from embarking on a course like Germany's in the 1930's?

Do you see anything in today's society that puts some of these safeguards at risk?

What can we do to ensure that these "buffers" remain effective?

After the war, Anne's father Otto, who survived Auschwitz, stated: "Anne has become a symbol not just for the millions of murdered Jews but for all innocent, persecuted people in the world.... I wish and hope that Anne's words: 'I want to work in the world and for mankind' will at all times continue to inspire young people to act on behalf of 'freedom, justice and peace'."

Although Anne did not have the opportunity to carry out her dreams, she can inspire all of us to work toward making that better world her father spoke of. "I want to work in the world and for humanity" means that Anne understood that this fight for "freedom, justice and peace" starts with the self.

"Everything begins with little things.... People will always follow a good example; be the one to set a good example, then it won't be long before others follow." Anne Frank

"In Germany, the Nazis came for the Communists, and I didn't speak up because I wasn't a Communist. Then they came for the Jews, and I didn't speak up because I wasn't a Jew. Then they came for the trade unionists, and I didn't speak up because I wasn't a trade unionist. Then they came for the Catholics, and I was a Protestant. Then they came for me, and by that time there was no one left to speak for me."
—Pastor Martin Niemoeller

Resource Guide

Prepared by Elena Shulman, Research Assistant, Holocaust Center of Northern California

BAY AREA RESOURCE FACILITIES

THE HOLOCAUST CENTER OF NORTHERN CALIFORNIA
639 14th Avenue, San Francisco, CA 94118 (415) 751-6040

The Holocaust Center is dedicated to teaching young people about racism, discrimination and indifference during the Holocaust and today. The Center conducts a number of programs to educate and train students and teachers.

HCNC's educational resources and programs include:

- 12,500-volume library and archive, curricular guides, lesson plans, educational publications, extensive bibliographies, documentary poster sets, slides, films, videos and educational consulting services.
- Speakers Bureau — Survivors give history a human face by speaking to individual classes as well as in school-wide assemblies, giving history a human face.
- Teacher Training — In-service workshops combine Holocaust history lectures with innovative teaching strategies designed to help students develop critical thinking skills.
- Student Docent Course — A 40-hour college-level course that prepares exceptional high school juniors and seniors to teach the history of the Holocaust to their peers
- Public Lectures — Lectures by Holocaust scholars.

THE AGENCY FOR JEWISH EDUCATION of the Greater East Bay, 401 Grand Avenue, 5th Floor, Oakland, CA 94610 (510) 839-2900

THE JEWISH COMMUNITY RELATIONS COUNCILof San Francisco, the Peninsula, Marin and Sonoma Counties, 121 Steuart Street, Suite 301, San Francisco, CA 94105 (415) 839-2900

THE HUMAN RIGHTS RESOURCE CENTER, 182 Larkspur, San Rafael, CA 94903 (415) 453-0404

EDUCATIONAL VIDEOTAPES ON THE HOLOCAUST

Available from the Bettat Educational Resource Center Bureau of Jewish Education, 639 14th Avenue, San Francisco, CA 94118 (415) 751-6983, ext. 135; Fax: (415) 668-1816

Code: E=Elementary; JH= Junior High; SH= Senior High; A=Adult

Asterisk (*) refers to films for which there are study guides available at the Holocaust Center of Northern California

DEAR KITTY
24 min. 1987 E-A
Effectively mixes archival footage, family photos, and text from Anne Frank's diary to paint a realistic picture of wartime life. Narration is simple but gripping.

THE DIARY OF ANNE FRANK
151 min. 1984 JH-A
Feature film documenting the life of Anne Frank as revealed in the diary and through those who knew her.

JUST A DIARY
25 min. 1985 JH-A
Effectively mixes archival footage, family photos, and text from Anne Frank's diary to paint a realistic picture of World War II.

THE COURAGE TO CARE*
29 min. 1986 JH-A
Six gentile rescuers and Jewish survivors recall courageous acts of compassion. Message that one person makes a difference and to be human is to care.

THE EYE OF THE STORM*
25 min. JH-A
Award-winning documentary of a third-grade teacher's classroom experiment demonstrates dramatically the effects of discrimination.

DANIEL'S STORY*
14 min. 1993 (ages 8-13)
Created by the United States Holocaust Memorial Museum about the Holocaust experience of children.

THE WAVE
46 min. 1981 JH-A
Based on the true story of a Palo Alto high school teacher who performs an experiment to illustrate the dynamics that allowed the German people to embrace Nazism.

THE HANGMAN*
12 min. JH-A
Based on Maurice Ogden's award-winning poem, and narrated by Herschel Bernardi, this animated film chillingly depicts the forces of evil as they grow in the soil of apathy and social irresponsibility.

THE WORLD AT WAR SERIES, PART 20: GENOCIDE 1941 - 1945*
52 min. 1975 JH-A
This historical documentary moves chronologically from the assertion of Nazism's master race theory in the early 1930's through the persecution, ghettoization, deportation, and mass murder of European Jewry.

NIGHT AND FOG*
34 min. 1955 SH-A
A powerful documentary contrasting graphic scenes of Holocaust atrocities with peaceful views of the camps today. In French with subtitles.

A DAY IN THE WARSAW GHETTO - A BIRTHDAY TRIP IN HELL
30 min. 1992 JH-A
In 1941, German Sergeant Heinze Joest celebrated his birthday by touring the Warsaw ghetto and illegally photographing its inhabitants. Documentary pairs his photographs with dramatic readings of ghetto diary entries.

JOSEPH SCHULTZ
12 min. 1973 JH-A
A troop of soldiers in Nazi Germany is ordered to shoot a line-up of innocent peasants. Soldier Joseph Schultz refuses. Good piece for triggering discussions of moral choices, resistance movements, and the Holocaust.

GENERAL READING

Ainsztein, Reuben. ***The Warsaw Ghetto Revolt*** (New York: Schocken, 1981). History of Jewish resistance and the Warsaw Ghetto uprising.

When Hate Groups Come to Town: A Handbook of Effective Community Responses (Atlanta: Center for Democratic Renewal, 1992). Identifies and examines the white supremacist movement in the United States today. Includes listings of nation-wide organizations devoted to combating racism and prejudice.

Chartock, Roselle and Spencer, Jack eds. ***The Holocaust Years: Society on Trial*** (Toronto: Bantam Books, 1978). A collection of readings developed as a unit of study for 9th graders.

Edward, Gabrielle I. ***Coping with Discrimination*** (New York: Rosen Group, 1986). Easy-to-read introduction to past and present discrimination, causes, results. Suggests ways that students can work to end it.

Keen, Sam. ***Faces of the Enemy: Reflections of a Hostile Imagination*** (San Francisco: Harper Press, 1986). A psycho-historical look at the nature of hatred. Examines the creation of the enemy through symbols and images.

Landau, Ronnie S. ***The Nazi Holocaust*** (Chicago: Ivan R. Dee, 1992). Excellent general overview.

Meltzer, Milton. ***Rescue: The Story of How Gentiles Saved Jews in the Holocaust*** (New York: Harper & Row, 1988). Histories of exceptional acts of courage.

BOOKS FOR YOUNG READERS

Bachrach, Susan D. ***Tell Them We Remember*** United States Holocaust Memorial Museum (Boston: Little, Brown and Co., 1994). The story of the Holocaust.

Boas, Jacob ***We Are Witnesses: Diaries of Five Teenagers Who Died in the Holocaust*** (New York: Henry Holt & Co., 1995). Five young people who faced the worst of human evil without losing their own humanity.

Boonstra, Janrense, Jansen, Hans, and Kniesmeyer, Joke, eds. ***Anti-Semitism: A History Portrait*** (Amsterdam: Anne Frank Foundation, 1993). This pictorial history concentrates on the most important developments and moments in the history of antisemitsm.

Delbo, Charlotte. ***None of Us Will Return*** (Boston: Beacon Press, 1968). One woman's struggle for survival in a death camp.

Eisenberg, Azriel. ***The Lost Generation: Children in the Holocaust*** (Princeton: Pilgrim Press, 1982). 120 selections by and about children in the Holocaust and beyond.

Ford, Clyde. ***50 Things You Can Do To Combat Racism*** (New York: Dell, 1994). Practical approaches to fighting racism. Designed for high school students.

Frank, Anne.***The Diary of a Young Girl.*** (New York: Doubleday, 1995). World-famous diary of a young Jewish girl in hiding in Amsterdam during the War.

Friedman, Ira R. ***The Other Victims*** (Boston: Houghton Mifflin Company, 1990). First-person stories of non-Jews persecuted by the Nazis.

Wiesel, Elie. ***Night*** (New York: Hill & Wang, Avon Books, 1972). Personal account of Wiesel's internment in the Auschwitz death camp.

PEDAGOGICAL RESOURCES

Furman, Harry, ed. ***The Holocaust and Genocide: A Search for Conscience*** (New York: Anti-Defamation League of B'nai B'rith, 1983). Excellent, if somewhat dated, short course on the Holocaust.

Stern Strom, Margot and Parsons, William. ***Facing History and Ourselves: Holocaust and Human Behavior*** (Brookline, MA: International Educations Inc., 1994). Comprehensive anthology and idea book for dealing with the subject of genocide.

DOCUMENTARY SOURCES

Eisenberg, Azriel, ed. ***Witness to the Holocaust*** (Princeton: Pilgrim Press, 1981). Documents, testimonies, and memoirs of Jews and non-Jews.

Hilberg, Raul, ed. ***Documents of Destruction: Germany and Jewry 1933-1945*** (Chicago: Quadrangle, 1971). A comprehensive collection of original documents.

POSTER SERIES AVAILABLE FROM THE HOLOCAUST CENTER OF NORTHERN CALIFORNIA

- ***Teacher Guide for Artifact Posters***
U.S. Holocaust Memorial Museum, 1991
Explanatory materials for color poster series developed by the educational staff.
- ***Simon Wiesenthal Series***
Posters documenting all aspects of the Holocaust. Photographs combined with extensive explanatory text. Excellent for High School students.
- ***ADL/B'nai B'rith Series***
Twenty black and white posters on the Holocaust. Includes charts, stars, and time line.

HOLOCAUST CURRICULAR RESOURCES AVAILABLE AT THE HOLOCAUST CENTER OF NORTHERN CALIFORNIA

- ***The Holocaust and World War II***
By Jacob Boas, Published by the Holocaust Center of Northern California, 1992. A 100-page illustrated textbook on the Holocaust, chronology, glossary, bibliography, discussion questions.
- ***Resource and Guidelines for Teaching About the Holocaust***
By Jacob Boas, Holocaust Center of Northern California, 1994. Set of six flexible lesson plans using multi-disciplinary materials covering subjects such as the nature of human behavior, the Holocaust, and moral decision making.
- ***The End of Innocence: Anne Frank and the Holocaust***
By Karen Shawn, Published by International Center for Holocaust Studies Anti-Defamation League of B'nai B'rith, 1989. For use in eighth and ninth grades, curriculum provides illustrative excerpts from the diary along with the larger story of the Holocaust.
- ***A World of Difference: Teacher/Student Study Guide***
A Prejudice Reduction Project of the Anti-Defamation League of B'nai B'rith, 1986 Multicultural awareness program focusing on issues of prejudice and discrimination. Best suited for younger students.

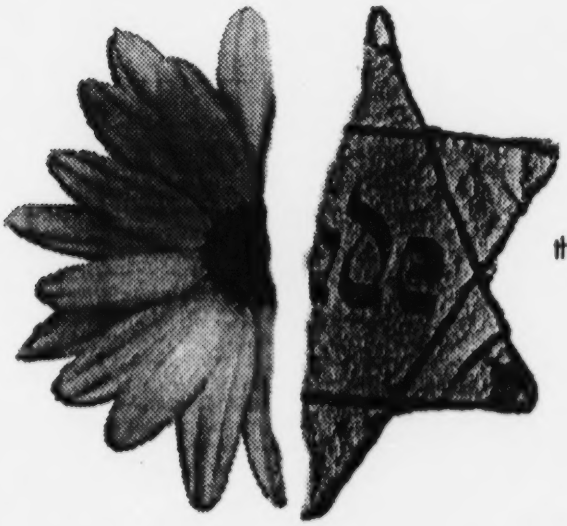
The Osher Marin JCC presents

ANNE FRANK: THE DIARY OF A YOUNG GIR

Peter Nero, Composer & Conductor

with Soloists, Orchestra and 250 Voice Chorus

"In spite of everything, I still believe



that people are really good at heart."

-Anne Frank

With Alexis Grausz as Anne Frank, The New Century Chamber Orchestra,
San Domenico Orchestra da Camera, Winifred Baker Chorale,
College of Marin Community Chorus, San Domenico Singers,
The Marin Boys and Girls Choruses and Choral Singers of Marin

Free open rehearsal for students Saturday, April 29 at 1:30 pm
Marin Veterans' Memorial Auditorium, San Rafael
For reservations call 479-2000, ext. 3012

Performance at 8:00 pm, Marin Veterans' Memorial Auditorium, San Rafael
Tickets and information call the Marin Center Box Office 472-3500

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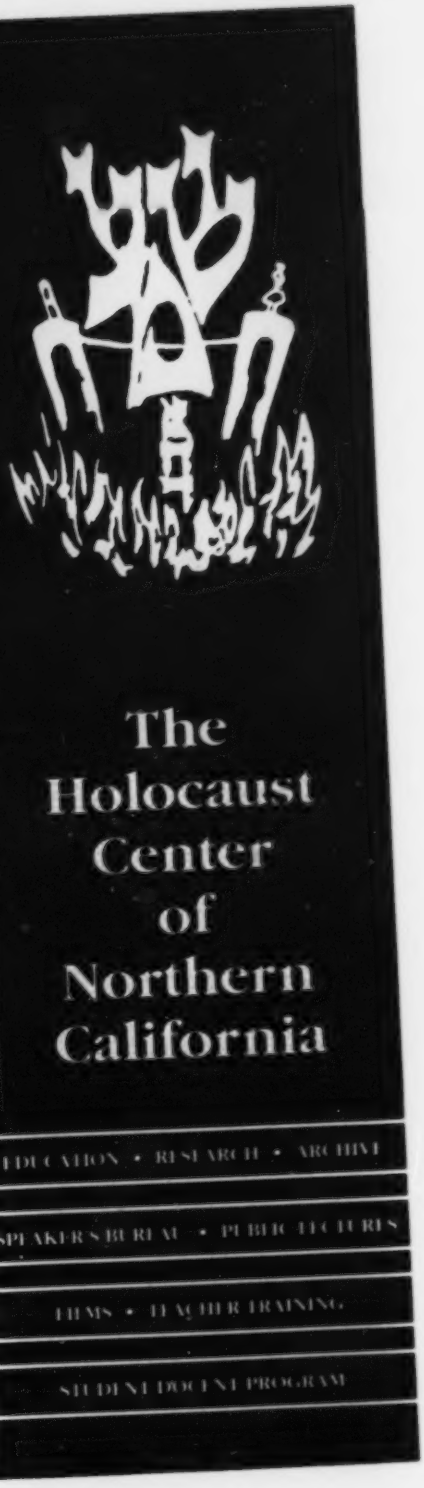
Major underwriting for this benefit for the JCC Scholarship Fund for children and families in need was provided by Joseph and Eda Pell and Drs. Ben and A. Jess Shenson, the Marin Independent Journal and the Gannett Foundation


The
Holocaust
Center
of
Northern
California
EDUCATION • RESEARCH • ARCHIVE
SPEAKERS BUREAU • PUBLIC LECTURES
FILMS • TEACHER TRAINING
STUDENT DOCENT PROGRAM

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The HOLOCAUST was the death sentence pronounced by the German Third Reich on Jewish blood. All men, women and children whose ancestry included a single Jewish grandparent must die — without exception — murdered by starvation, disease, slave labor, fire, mutilation, electrocution, lethal injection, hanging, suffocation, exposure, flaying, poison gas, execution. Annihilation of all Jews became the central obsession of the Nazi dictatorship to the last day of its existence.

More than six million defenseless people were murdered as "carriers" of Jewish blood, and a unique civilization was permanently destroyed during the years 1941 to 1945.

The HOLOCAUST confronts us all with a momentous precedent. "Events happen because they are possible. If they were possible once, they are possible again. In that sense, the HOLOCAUST is not unique, but a warning to the future." — (Y. Bauer). What nation can ignore that warning in the post-Holocaust world?

"To remain silent about the Holocaust is to grant posthumous victories to Hitler"

Emil L. Fackenheim

PURPOSE:

The Holocaust Center of Northern California (HCNC) is dedicated to the preservation of a past that *must not* be forgotten. The HCNC's fundamental position is that the facts must be known and must be remembered. The HCNC focuses on research and education, in fulfillment of the testament left by the martyrs of the Holocaust to its survivors — to remember, to record, to understand, to explain, and to enlighten future generations. The Holocaust Center of Northern California is a focal point in a growing network of Holocaust information and library centers in the United States. The Center communicates with other Holocaust institutions, survivors' organizations, memorial and monument committees throughout the country, and universities and colleges teaching about the Holocaust.

ORIGINS:

In 1977, Holocaust survivors and refugees from the Third Reich assisted by the San Francisco Jewish Community Relations Council founded the Committee of Remembrance to perpetuate the memory of those who perished and to preserve the record of Nazi atrocities.

The Committee created a permanent institution for Holocaust-related activities, education, and documentation — a living memorial to the victims of the Holocaust.

The Holocaust Library and Research Center opened its doors September 9, 1979 in the Jewish Community Library Building in San Francisco.

In 1986, the Holocaust Library and Research Center was renamed the Holocaust Center of Northern California.

Support from hundreds of individuals and grants from charitable foundations have enabled the Holocaust Center of Northern California to assume a leadership position in the Western United States for primary and secondary Holocaust source materials, archives of original documents, photographs, and oral history tapes, research projects, and community and educational programs intended to increase understanding and public awareness of the Holocaust.

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MAJOR FUNCTIONS:

The Holocaust Center of Northern California is:

- A center for Holocaust-related educational activities in Northern California
- A sponsor of public lectures and workshops by scholars, authors, and survivors
- A research facility
- An archival library open to the public

EDUCATIONAL PROGRAMS:

The Center has established educational programs to enhance public awareness and understanding of the Holocaust.

• *High School Docents*

Selected high school juniors and seniors are educated in the history of the Holocaust and prepared to teach their fellow students. The 50-hour college level course (two 2-hour sessions weekly) culminates in the writing of essays on the Holocaust for the Morris Weiss Memorial Essay Contest. Graduates of the docent program maintain contact with the Center from their college campuses.

• *Public Lectures*

The Center arranges for speakers, lecture materials, and tours of the HCNC, and provides information about the Holocaust to various schools, civic organizations, scholars, and interested individuals on request.

The Center sponsors annual public lectures by Holocaust scholars as a service to the community. Past lecturers have included Yitzhak Arad, *"The Meaning of Yad Vashem in 1984"* and *"The Holocaust Examined"*; Professor Yehuda Bauer, *"The Holocaust Examined"* and *"Strategies for Jewish Survival in the Post-Holocaust Era"*; Professor Emil Fackenheim, *"Authentic and Inauthentic Responses to the Holocaust"*; Professor Martin Gilbert, *"Jewish Resistance During the Holocaust"*; Professor John Felstiner, *"The Literature of the Holocaust"*; Beate Klarsfeld, *"From Klaus Barbie to Kurt Waldheim: Contronting the Nazi Connection in Today's World"*; Julius Lester, *"Blacks and Jews in American History"*; Dr. Bjarne Maurer, *"Why the Holocaust Failed in Denmark"*; Dr. William Niederland, *"Delayed Reaction Syndrome in Survivors"*; Professor Charles W. Sydnor, Jr., *"History in the Service of Justice"*; and Professor David S. Wyman, *"The Abandonment of the Jews."*

The Center has received the endorsement of the U.S. Holocaust Memorial Council and distinguished Holocaust scholars.

• *Visual Documentation*

Projection slides and videotapes from the Center's collection of original documents and photographic materials for presentation at lectures and seminars; videotapes of survivors recalling their experiences; radio and film presentations on Holocaust-related subjects.

RESEARCH PROJECTS:

The Center documents and prepares for distribution reliable and detailed information about Nazi genocide. Ongoing projects include:

• *Audio and Video Oral History Program*

Taped and transcribed interviews with survivors, liberators, and others with direct Holocaust experience.

• *Holocaust Database*

A computerized database and definitive Holocaust Map based on information assembled from authentic sources. Included are exact locations and pertinent facts about all death camps, deportation camps, forced labor camps, installations for "medical experiments," mass execution sites, ghettos, and prisons.

ARCHIVAL RESOURCES

The Center collects, organizes, catalogues, and makes available primary and secondary source materials on the Holocaust for documentation, instruction, and scholarly investigation of Hitler's War against the Jews. The HCNC collection contains more than 10,000 items.

• *Primary Source Materials*

Publications from Nazi Germany; Diaries; Letters; Memoirs; Original Transcripts of War Crimes Trials; Death Certificates; Photographs of Concentration Camps donated by Camp Liberators and War Crimes Archives in Europe; Nazi Records and Orders; Artifacts of Camps and Ghettos; Oral History Audio and Video Tapes and Transcripts.

• *Secondary Source Materials*

Published Diaries and Memoirs; Out-of-print Biographies; Camp Histories; Novels; Poetry Art Works (originals and slides); Scholarly Treatises; Extensive collections of Yiskor (Memorial) Books and Landesbucher commemorating destroyed Jewish communities; Literature of "Revisionist Historians" denying the Holocaust; Videotapes of Documentary and other films about the Holocaust; Pamphlets; Unpublished Manuscripts; Lists of Victims; Posters; Newspaper and periodical clippings.

MISCELLANEOUS PROGRAMS & PROJECTS:

- Workshops for teachers and introduction of course materials using visual aids.
- Monthly seminars on subjects related to the Holocaust.
- Development of computer programs for conservation and retrieval of information useful to scholars, students and speakers.
- Sponsorship of graduate and undergraduate intern programs in cooperation with scholars and educational institutions.
- Cooperative arrangements and collaborative projects with Yad Vashem and other Holocaust centers.
- Additions to primary and secondary source material.
- Programs for public awareness, including radio, television and print media presentations.
- Publication of special interest materials, such as lectures by guest scholars.

FOUNDATION SUPPORT:

In addition to contributions from thousands of individuals in Northern California, the HCNC has received support from:

- The California Council on the Humanities
- California State Library
- Combined Jewish Philanthropies of Greater Boston
- The Gap Foundation
- The Walter and Elise Haas Fund
- K.H. Hofmann Foundation
- The Holocaust Education Fund Community Advisory Committee
- IBM Corporation
- The Jewish Community Federation of San Francisco, the Peninsula, Marin and Sonoma Counties
- The Jewish Community Federation Endowment Fund
- The Jewish Community Federation of Greater San Jose Endowment Fund
- The Koret Foundation
- Levi Strauss Foundation
- Milton and Sophie Meyer Fund
- Sinai Memorial Chapel
- L.J. and Mary C. Skaggs Foundation
- Peter Sloss Fund
- Sidney Stern Memorial Trust
- Benjamin and Mae Swig Foundation
- Taube Family Foundation
- Zellerbach Family Fund

ENDOWMENT FUNDS:

William J. Lowenberg Endowment for Research and Education
Will fund a variety of Research and Education Programs — beginning in 1995.

Herbert C. Pell Memorial Scholarship Fund
Will support a graduate student doing research on Nazi war crimes and Allied rescue efforts — beginning in 1995.

Isaac Sevi Historical Institute for the Study of Greek Jewry
Sponsors lectures, films, and exhibits about the recent history of the Jews in Greece.

The Lilly Manovill Tauber Endrei Endowment
Will sponsor the HCNC High School Docent Program — beginning in 1995.

Morris Weiss Memorial Essay Contest
Sponsors prizes for the annual essay contest of the HCNC High School Docent Program.

INFORMATION

The Holocaust Center of Northern California is a non-profit corporation staffed by an executive director, an associate research director, a secondary education coordinator, and a librarian. Students from neighboring universities and a dedicated group of volunteers assist the staff. The Holocaust Center of Northern California is managed by a Board of Directors which includes survivors, scholars, and community leaders.

The Center is located in San Francisco, at 601 14th Avenue at Balboa Street within the Bureau of Jewish Education complex. The mailing address is: Holocaust Center of Northern California, 639 14th Avenue, San Francisco, CA 94118. Call (415) 751-6040 for hours of operation and additional information. The Center is supported by individual contributions and grants.

ALL CONTRIBUTIONS ARE TAX-DEDUCTIBLE.

We are witnesses; we were sent by our people to show you their troubles; We have come from the seas of blood; we were brought into being by an inferno of suffering; and we are a sign of peace to you.

— Moshe Flinker, age 16, September 6, 1943, Brussels, a few months before his death in Auschwitz.

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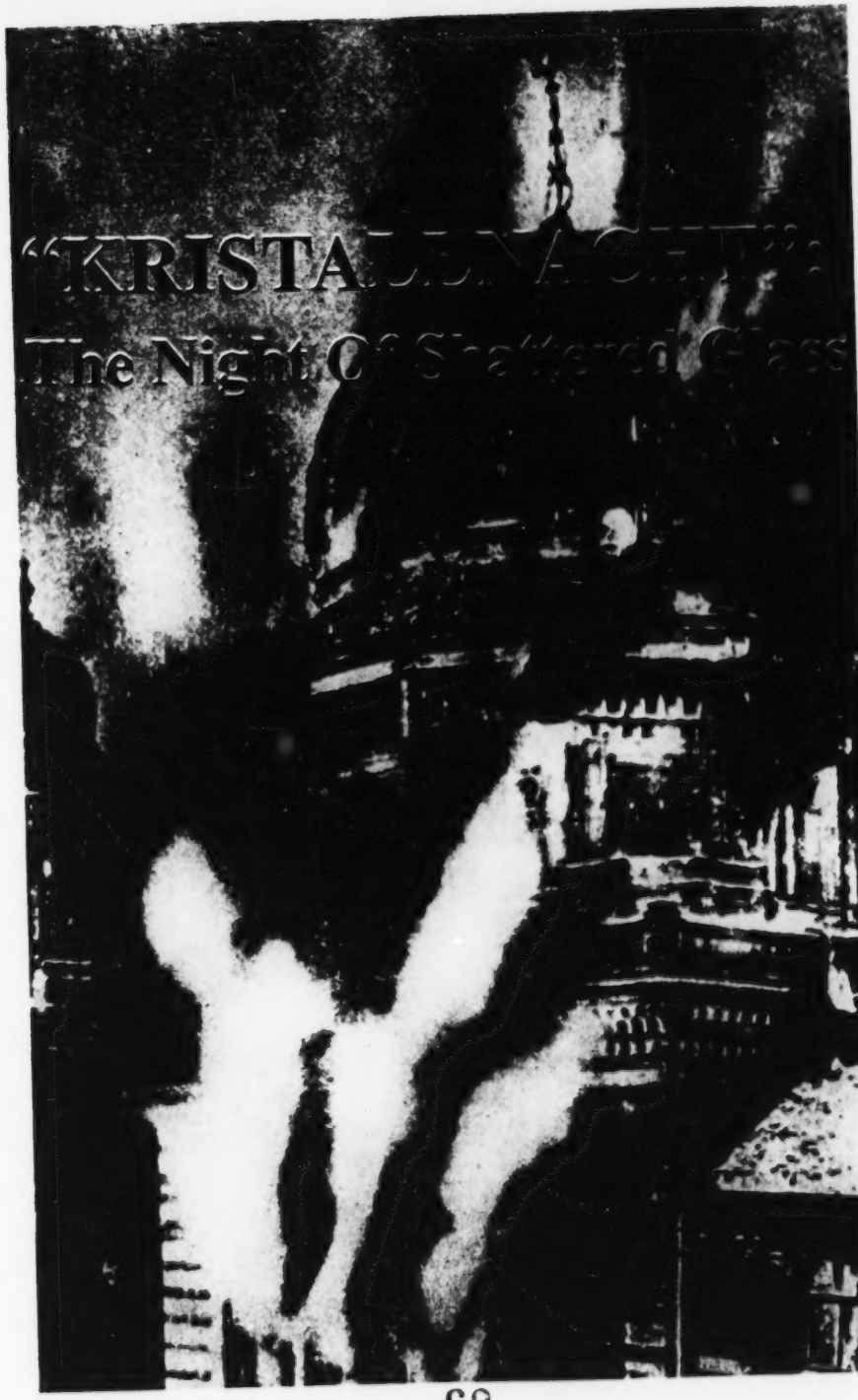
The Holocaust Center of Northern California

601 – 14th Avenue
San Francisco, CA 94118
(415) 751-6040
Secondary Education:
(415) 751-6041
Fax: (415) 751-6735

Hours: Sunday, Monday, Wednesday
10 a.m. to 4 p.m.
Tuesday, Thursday
Noon to 8 p.m.

The Center is a beneficiary agency of the Jewish Community Federation of San Francisco, the Peninsula, Marin and Sonoma Counties.


"KRISTALLNACHT"
The Night Of Shattered Glass

"KRISTALLNACHT":
The Night Of Shattered Glass

Prepared by:

Jacob Boas, Ph.D.
Associate Director for Research and Education
&
Joel Neuberg
Executive Director
The Holocaust Center Of Northern California

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639 - 14th Avenue
San Francisco, CA 94118

Herschel Grynszpan

The Night Of The Broken Glass

Vom Rath

The Shooting

On Monday, November 7, 1938, a seventeen-year old boy named Herschel Grynszpan entered the office of Ernst vom Rath, the third secretary of the German embassy in Paris. Asked to state his business, the teenager pulled out a gun and fired five shots at the German diplomat. The youth made no attempt to escape. Two days later vom Rath was dead.

Herschel Grynszpan was a Jew; Ernst vom Rath the representative of a country led since 1933 by Adolf Hitler and the Nazi Party. The Hitler regime was sworn to make life miserable for Jews everywhere, starting in Germany. Soon after coming to power, it orchestrated a boycott of Jewish-owned shops and passed legislation depriving many Jews of their jobs and limiting their number at the universities. Two years later, Jews were robbed of their German citizenship and forbidden to marry non-Jews. In the summer of 1938 they were forced to adopt "Jewish-sounding" names. Then, at the end of October, the German government shipped fifteen thousand Polish-born Jews living in Germany over the border, into Poland, under horrible conditions. Among these was Herschel Grynszpan's family.

The Grynszpans

Polish citizens, the Grynszpans had been living in Hanover, Germany, since 1911. The elder Grynszpan eked out a living as a tailor. On the night of October 28th-29th the Grynszpans were roused from their beds and deported by train to Poland. "When we got to the border," Herschel Grynszpan's father related,

"we were searched. We were only allowed to take 10 marks; any excess was confiscated.... The SS told us we would have to walk about 2 kilometers to the border. Those who couldn't walk were beaten until the road was wet with their blood.... We were dealt with cruelly and barbarously. They [the Germans] made us run while they shouted, 'Run! Run!' I was struck down at the roadside, but my son Marcus took me by the hand and said, 'Come on, Papa, run. They'll kill you if you don't.'

The Nazis ship 15,000 Polish Jews back to Poland. The scene at Zbonszyn, where the Grynszpans were taken.

Finally we reached the border. We crossed it. The women went first because they began firing at us.... We were taken to a tiny village.... It was raining hard. There were a number of old

people among us, some of whom fell or fainted; others had heart attacks. Although we hadn't eaten since Thursday evening and were very hungry, we did not want to eat the Germans' bread. We were taken to the stables of a military camp as there was no room anywhere else. We didn't write immediately because we were too hungry. On Sunday a truck came from Poznan and we all rushed round it. They threw bread and those who managed to catch any had bread, but it turned out that there was enough bread for all of us. Then I wrote a letter to my son Herschel in Paris. It told him not to write to us in Germany but to Zbonszyn in Poland." [1]

Herschel Grynszpan leaving a Paris police station in the company of French detectives.

That letter, explaining what had happened, reached Herschel Grynszpan in Paris, four days before he fatally shot vom Rath. Prior to this, young Grynszpan wrote to his parents on the back of a photograph of himself: "My dear parents. I could not do otherwise. May God forgive me. My heart bleeds at the news of 12,000 Jews' suffering. I must protest in such a way that the world will hear me. I must do it. Forgive me. Herschel." [2]

Vom Rath Dies

Vom Rath died on Wednesday afternoon. That same night an organized mob composed mainly of SS men and Storm Troopers wielding hammers, axes, crowbars and incendiary bombs went on the rampage, looting and smashing windows of Jewish-owned stores, destroying Jewish synagogues, killing and arresting Jews. Tens of thousands of Jewish males were hauled to concentration camps. A victim in the small town of Sonderburg described what took place in her home:

> It was around six o'clock in the morning when five young fellows came in. Four whom I didn't know were from Steinhardt [a neighboring town] and one was from Sonderburg who had worked with me at Kahn's department store for at least ten years. He didn't do anything, he only sent the others in and they destroyed everything in the room. They came to me as I stood there,

1938, November 10:
"ALL JEWISH SHOPS MUST BE DESTROYED..."

they told me to go to the window, then they came with an axe but instead of hitting me, they hit the windows. A couple of hours later, the schoolchildren came by and threw stones in.

Destroyed Synagogue

My father had a heart attack in the kitchen so they didn't come in there but the living room was all a mess. My mother ran out into the garden. The man who worked with me said nothing; I looked at him and he looked at me but he lowered his face. Among the four was the veterinarian (an early and well-known Nazi official) and he came to my father's bedroom and said "Mein Herr, following orders from above, we must destroy your house. You and your wife, go out." [3]

The two large synagogues in my town were burned.... At night I went...to stay with my aunt, because she was alone..... The next morning all the Jewish apartments ...were ransacked. Featherbeds were torn and feathers scattered. When I returned home, nothing was left but the house. My mother and sister were in jail. Every piece of china had been smashed, every piece of clothing stolen. I thought of my two violins. One was new and the other an older, 3/4 child-size. The new one was gone and the 3/4 smashed. I had a mama doll with a china head. The arms, legs, and head were torn off. The furniture had been hacked with saws and axes. [4]

Fourteen year old Jewish girl from the town of Kassel

American Outrage

Scenes like this were repeated throughout Germany. The American consul in Leipzig, David H. Buffum, reported:

> At 3 a.m. November 10, 1938, was unleashed a barrage of Nazi ferocity as had had no equal hitherto in Germany, or very likely anywhere else in the world since savagery, if ever. Jewish

Desecrated Jewish cemetery in Speyer, 10 Nov 1938

> dwellings were smashed into and contents demolished or looted. In one of the Jewish sections an eighteen year old boy was hurled from a three storey window to land with both legs broken on a street littered with burning beds and other household furniture and effects from his family's and other apartments.... Jewish shop windows by the hundreds were systematically and wantonly smashed throughout the entire city at a loss estimated at several millions of marks.... The main streets of the city were a positive litter of shattered plate glass.... Three synagogues in Leipzig

U.S. President Roosevelt

were fired simultaneously by incendiary bombs and all sacred objects and records desecrated or destroyed, in most instances hurled through the windows and burned in the streets.... Tactics which closely approached the ghoulish took place at the Jewish cemetery where the temple was fired together with a building occupied by caretakers, tombstones uprooted and graves violated.[5]

The American Consul in Stuttgart told a similar tale of woe. "I have the honor to report," wrote Samuel W. Honaker, "that the Jews of southwest Germany have suffered vicissitudes during the last three days which would seem unreal to one living in an enlightened country during the twentieth century if one had not actually been a witness of their dreadful experiences, or if one had not had them corroborated by more than one person of undoubted integrity."[6]

Finally, in Washington, President Roosevelt rapped the Nazis in no uncertain terms. "I myself," he said, "could scarcely believe that such things could occur in the Twentieth-Century civilization."

♦ ♦ ♦ ♦ ♦

Planning Spontaneity

Crystal Night, "the night of the broken glass", was carefully stage-managed from Berlin, despite the attempt to give it the appearance of a spontaneous action, an outburst of popular rage against the Jews. Immediately after the shooting in Paris on November 7, Propaganda Minister Goebbels told the press: "The news must completely dominate the front page." When the pogrom was launched in the morning of November 10, all participating parties had been carefully briefed on their role, in compliance with the guidelines from Berlin which called for an attack on all Jewish property with the following limitations:

1. Synagogues were to be burned only if there were no danger of the fire spreading;

2. Jewish shops and houses were to be dest oyed, but there could be no looting;

3. Jewish community offices were to be ransacked, but not before the seizure of the archives;

4. Prominent and able-bodied Jewish males were to be arrested and sent to concentration camps; foreign citizens, including Jews, were not to be molested.

Goebbels

The police was specifically instructed not to intervene.

A non-Jewish witness to Crystal Night recalled how the local SS and SA arranged to carry out the wholesale violence in the town of Sonderburg.

> All members of the SS were asked to meet in the square behind the town hall, sympathizers were also called to the meeting. I was not in the SS but I went to see what was happening. About a hundred men were there. Dansk said that the provocation from the Jews was no longer to be tolerated, we are going to teach them a lesson, tonight we are going to show them who is boss. Then he and his assistants divided the crowd into groups of five, and each group was told to go to a certain number of houses with instructions to destroy everything. Special groups were assigned to the cemetery and the synagogue. I went home right away and a number of other men also sneaked away. [7]

Crystal Night Statistics

Number of Jews killed/deaths: 91 (hundreds more after arriving at concentration camps)

Seriously wounded/suicides: 36

Synagogues burned or destroyed: 267

Businesses destroyed and/or looted: 7,500

Jewish cemeteries destroyed: nearly all

Dwellings burned or destroyed: 177

Windows shattered: Tens of thousands

Property damage: Several hundred million Reichsmark

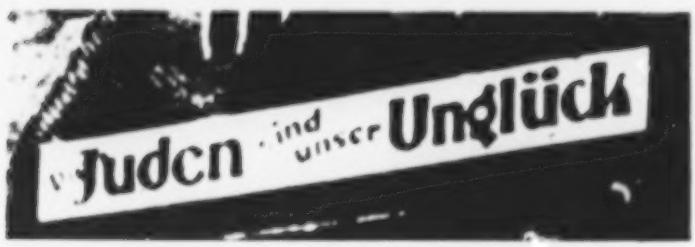
Arrested and interned in concentration camps: 30,000 Jews

Fine levied on Jewish Community: One billion Reichsmark ($400,000,000). [8]

Jewish citizens of Regensburg being marched off to a concentration camp

The Jews Must Pay

But Crystal Night did not end with flames, smoke, gutted shops and wrecked homes. Adding insult to injury, the German government slapped a fine of a billion marks ($400,000,000) on the entire Jewish community—"as punishment for their abominable crimes," declared Reich Field Marshal Goering, after Hitler the most powerful figure in Germany. Jews were also ordered to repair all damage inflicted on their shops and homes at their own cost, and they were banned from business, from schools, from movie houses and theaters. A few years later, after the outbreak of World War II, what was left of the Jewish community in Germany was deported and killed in the Nazi death camps.



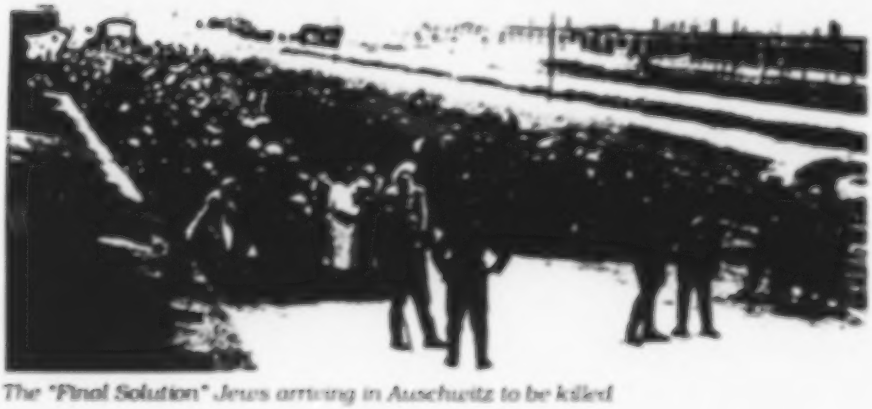
"The Jews Are Our Misfortune"

The soil in which something like Crystal Night could occur had been prepared long in advance. From the very beginning the Nazi movement targeted Jews as the principal enemy of Germany. Point 4 of the Nazi Party Program of 1920 bluntly stated: "Only a racial comrade can be a citizen. Only a person of German blood, irrespective of religious denomination, can be a racial comrade. No Jew, therefore, can be a racial comrade." At every major Party rally the Nazis unfurled a huge banner bearing the slogan "THE JEWS ARE OUR MISFORTUNE."

Hitler

To Hitler the Jew was the embodiment of absolute evil and responsible for all of Germany's problems. Jews were blamed for Germany's defeat in World War I. Jews were accused of dominating the theater, the press, publishing, medicine, law and the universities and of using their power in these areas to "poison" the German mind. And all this time the number of Jews in Germany hovered around the 500,000 mark, less than one percent of the population.

Hitler developed a racial theory to justify the persecution of Jews and later extermination. To him the Jews were not people but bacteria or viruses, "nonhuman parasites." Believing them to be part of an "international conspiracy" seeking world domination, he thought it necessary to destroy them on the premise of "them or us." Hitler the dictator waged his war against the Jews with a cruelty unparalleled in human history. The Night of the Broken Glass marked the beginning of a new phase of Jewish persecution, a phase culminating in the 'Final Solution', the cover-up name for the murder of 6 million defenseless Jewish men, women and children.



The "Final Solution" Jews arriving in Auschwitz to be killed

Notes

1. Rita Thalmann and Emmanuel Feinermann, **Crystal Night. 9-10 November 1938**, London: 1974, pp. 35-36.

2. Lionel Kochan, **Pogrom. 10 November 1938**, London: 1957, p. 48.

3. Frances Henry, **Victims & Neighbors. A Small Town in Nazi Germany Remembered**, Bergin & Garvey Publishers, Inc., Massachusetts, 1984, p. 117.

4. Cited in Bea Stadtler, **The Holocaust. A History of Courage and Resistance**, New York: 1973, p. 16.

5. Thalmann and Feinermann, **Crystal Night**, pp. 67-69.

6. Thalmann and Feinermann, **Crystal Night**, p. 70.

7. Henry, **Victims & Neighbors**, p. 115.

8. Heinz Lauber, **Judenpogrom: "Reichskristallnacht" November 1938 in Grossdeutschland. Daten, Fakten, Dokumente, Quellentexte, Thesen und Bewerkungen**, Gerlingen 1981, pp. 123-124.

Glossary

Aryans
The Nordic race designated by the Nazis as the so-called "master race".

Antisemitism
Hostility toward Jews as a religious, ethnic, or economic group. Antisemitism was used by the Nazis to justify the killing of Jews.

Concentration Camps
Camps located throughout Nazi-dominated Europe for the incarceration of Nazi opponents and other "undesirables" such as Gypsies, Russian POWs, homosexuals, Jehovah's Witnesses, and Jews (the main target). The most notorious camps were the death camps located in Poland: Auschwitz, Sobibor, Treblinka, Belzec, Chelmno, and Majdanek.

Genocide
The deliberate and systematic destruction of a racial, political, or cultural group.

Goebbels, Joseph
The Nazi Party's head of the Propaganda Ministry. He controlled all newspapers and radio broadcasts to solidify support for Hitler.

Goering, Hermann
Military and economic chief of the Third Reich.

Hitler, Adolf (1889-1945)
Fuehrer (leader) and Chancellor of the Third Reich, from 1933 until his death, by suicide, in 1945.

Holocaust
Literally: a complete destruction by fire. Used to describe the systematic destruction of European Jewry during the Second World War.

Master Race
Term used by National Socialism to designate Germans as being a "superior" race as opposed to the "inferior" races such as Jews, Slavs and Gypsies.

National Socialist German Workers Party
(NSDAP=Nationalsozialistische Deutsche Arbeiterpartei)
The Nazi Party came into being in 1920 and was led by Hitler soon after. In the 1930 elections, the Nazi Party got 6 million votes and 107 seats in the Reichstag (parliament). It acquired national political power in 1933, when it became Germany's only political party.

Pogrom
A Russian word meaning destruction; specifically now, destruction of Jewish life and property.

SA (Sturmabteilung=Storm Troopers)
The brown-shirted Nazi militia that was the private army of the Nazi movement.

SS (Schutzstaffel=Defense Squad).
From a small organization serving as a personal bodyguard to Hitler, the SS grew into a gigantic "engine of terror" without which Nazism might never have solidified its power. It was the SS that administered the concentration camps.

Suggestions for further reading

Altshuler, David. **Hitler's War Against the Jews**. New York, 1978.

Friedman, Ina. **Escape or Die: True Stories of Young People Who Survived the Holocaust**. Reading, 1982.

Kochan, Lionel. **Pogrom 10 November 1938**. London, 1957.

Meltzer, Milton. **Never to Forget: The Jews of the Holocaust**. New York, 1976.

Thalmann, Rita and Emmanuel Feinermann. **Crystal Night**. New York, 1974.

These books, and many more, available at:
The Holocaust Center of Northern California
601 14th Avenue,
San Francisco, CA 94118
(415) 751-6040

Holocaust Films

All materials available at the Media Department, Bureau of Jewish Education, San Francisco, CA 94118-3599, (415) 751-6983

Level of Usage Code

EL.....Elementary School (Upper)
JH .....Junior High School
SH .....Senior High School
A.....Adult
JH - A, SH - A, EL - A .....Junior or Senior High, or Elementary School THROUGH Adult

Genocide: 1941-1945 (World at War Series)
16mm Film, 52 minutes, Color
Explicit historical documentary. Chronologically moves from exposition of Nazism's master race theory in early 1930s through persecution, deportation, and mass murder of European Jewry.
SH - A

The Hangman
16mm film, 12 minutes, Color
Uses animation to illustrate Maurice Ogden's powerful allegorical poem "The Hangman", concerning the coward who let others die to protect himself, only to become the Hangman's final victim. Narrated by Herschel Bernardi.
JH - A

Night And Fog (Nuit Et Bruillard)
16mm film, 31 minutes, B&W/Color, Alan Resnais, France 1955
Brutally honest documentary contrasting graphic scenes of human degradation and horrors of Nazi concentration camps with peaceful views of camp today. Meditative, harrowing anti-war short. Considered by many to be one of the most important films ever made. French narration, English subtitles.
SH (Mature) A

Courage To Care
Videorecording, 1/2" VHS, 28:30 minutes, Color
Memorable documentary film about the few but significant men and women who knowingly risked their lives during the Holocaust in Nazi-occupied countries to rescue Jews. Nominated for an Academy Award by the Motion Picture Academy of Arts and Sciences as the Best Documentary Short of 1985. Introduction by Elie Wiesel.
EL JH SH A

Eye of the Storm
Videorecording, 1/2" VHS, 25 minutes, Color
Award-winning documentary recording an Iowa teacher's successful attempt to infuse third-graders with the virus of prejudice.
EL - A

Heritage: Civilization and the Jews, pt. 8: Out of the Ashes
Videorecording, 1/2", 60 minutes, Color
Depicts European Jewry after World War I and through the rise of Hitler, stages of repression and persecution leading to the "Final Solution." Uses art and artifacts, historical sites and primary literary sources.

JH (Mature) SH - A

Camera Of My Family: Four Generations in Germany 1845-1945

Sound Filmstrip, 18 minutes, Color, script and guide

Powerful recounting of Hitler's attempt to destroy European Jewry. Effectiveness of filmstrip is its stark simplicity. Permits the pictures to speak for themselves.

SH – A

I Never Saw Another Butterfly

Sound filmstrip 2pts, 29 minutes, Color

Poignantly presents the poems, prose and drawings of the children who perished in the Terezin Concentration Camp, 1942-1944, Czechoslovakia.

EL - A

This publication is available from:

The Holocaust Center Of Northern California
639 - 14th Avenue
San Francisco, CA 94118
Tel: (415) 751- 6040

LIBERATION 1945

TEACHER GUIDE

"The Second World War was among the most destructive conflicts in human history; more than forty-six million soldiers and civilians perished, many in circumstances of prolonged and horrifying cruelty."

– Martin Gilbert, The Second World War: A Complete History, Henry Holt & Company, New York 1989, p. 1

Students are encouraged to respond to this material in whatever medium they feel comfortable, be it in writing, art, music, or video, provided they take the trouble to inform themselves about the events or subjects they have chosen to cover. Many of the exercises can be done in groups. Teachers should adapt the ideas and activities presented below to their specific needs and time constraints, or develop different strategies and approaches using these materials as possible starting points.

NOTE: THE NUMBERS MATCH THOSE ON THE STUDENT POSTER GLOSSARY

PLEASE MAKE COPIES OF BOTH THIS COVER PAGE AND THE STUDENT POSTER GLOSSARY FOR YOUR STUDENTS

The following books and curricula will be especially helpful in answering the questions posed in this guide.

Arnstein, Reuben. *The Warsaw Ghetto Revolt*
Baudot, Marcel, et al, eds. *The Historical Encyclopedia of World War II*
Boonstra, Jannerse, Jansen, Hans, and Kniesmeyer, Joke, eds. *Anti-Semitism: A History Portrait*
Chartock, Roselle and Spencer, Jack eds. *The Holocaust Years: Society on Trial*
Friedman, Ina R. *The Other Victims*
Furman, Harry ed. *The Holocaust and Genocide: A Search for Conscience*
Gilbert, Martin. *The Holocaust: Maps and Photographs*
Kren, Sam. *Faces of the Enemy: Reflections of a Hostile Imagination*
Landau, Ronnie S. *The Nazi Holocaust*
Meltzer, Milton. *Rescue: The Story of How Gentiles Saved Jews in the Holocaust*
Parker, R.A.C. *Struggle for Survival: The History of the Second World War*
Stern Strom, Margot and Parsons, William. *Facing History and Ourselves: Holocaust and Human Behavior*
Wiesel, Elie. *Night*
Young, Peter, ed. *Atlas of the Second World War*

Also see resources on pages 6-8

"LIBERATION OF MAUTHAUSEN" / Center Panel

1 Center photograph. The photograph in the center shows the inmates of Mauthausen, a concentration camp located in Austria. Mauthausen was liberated by American troops on May 5, 1945.

The Nazis built thousands of camps. Some were designated for labor, others as prisons, and still others for killing, while some combined all three functions. What kind of a camp was Mauthausen? Who were the prisoners interned there? Where did they come from? What were the reasons for their internment? Were there any women? Children? List some of the other camps that were liberated.

YOU ARE THERE - You are a reporter entering the camp with the American troops. What do you expect to see? What do you tell the people in America?

DISCUSSION - Fifty years after liberation survivors of Mauthausen come together in a remembrance ceremony. Hold a round table discussion in which survivors reflect on the nature of their experience and consider what must be done to prevent such things from happening again.

In groups, work on a keynote address that incorporates the above. Have one student read it.

(The same activities can be done for Auschwitz: see below.)

"WHY WE FIGHT" / Panel 1

The following leaders are shown:

1 Joseph Stalin (USSR)

2 Franklin Delano Roosevelt (USA)

3 Winston Churchill (Great Britain)

4 Benito Mussolini (Italy)

5 Adolf Hitler (Germany)

6 Hideki Tojo (Japan)

Write a brief biography of each. What was the fate of each? Who were the Allies and who were the Axis powers?

Each spells out his reason for going to war. Imagine you are giving a speech trying to persuade your people of the rightness of your course. Expanding on the brief statement in the bubble, what would you say in each case? Make sure you pay attention to each country's traditions and the context in which the statements are made.

ROLE PLAY - Students pretend to be the leaders. Hold a cabinet. Each leader has an advisory body. Before debating, work together on the content, again making sure you are aware of your country's or system's particular set of beliefs.

CLASS PROJECT - Divide the class into four or five groups, each to design a series of propaganda posters to drum up support for the war. Consider two types of approaches, one that emphasizes the virtues of the country/system for which you are fighting, the other emphasizing the wickedness of the enemy. Put them on the wall when finished. Have a person in each group report on the work. Analyze and critique.

Show rival propaganda films. Clips from Leni Riefenstahl's "Triumph of the Will" (available in better video stores) and Frank Capra's "Why We Fight." Compare the different styles. What are their points of departure? Which is more likely to succeed in its aim? Why? Show Bill Moyers' "The Democrat and the Dictator" (PBS). What is *his* point of departure? How is Mr. Moyers' film different from the other films?

Identify propaganda techniques in advertising. Classify them according to the emotions to which they appeal (fears, desires, security, etc.)

LIBERATION 1945

STUDENT POSTER GLOSSARY

TEACHERS PLEASE PROVIDE STUDENTS WITH COPIES OF THIS GLOSSARY AND ITS CORRESPONDING POSTER OUTLINE FOUND ON COVER PAGE OF TEACHER GUIDE.

A Mauthausen concentration camp inmates celebrating liberation by American troops on May 5, 1945

B Joseph Stalin (1879-1953) Russian leader

C Franklin Delano Roosevelt (1882-1945) United States president

D Winston Churchill (1874-1965) British prime minister

E Benito Mussolini (1883-1945) Italian fascist leader

F Adolf Hitler (1889-1945) German Nazi leader

G Hideki Tojo (1884-1948) Japanese prime minister and general

H Timeline

8a. 1935 - Nuremberg Laws robbed German Jews of their citizenship, forbade marriage between Jews and non-Jews, and defined who was a Jew.

8b. 1938 - Kristallnacht The "Night of Shattered Glass," November 9/10, 1938. Nazi-orchestrated riot that claimed the lives of hundreds of Jews, destroyed thousands of Jewish businesses and nearly all synagogues.

I Hitler addressing the masses

J "School for barbarians" German children being indoctrinated in Nazi ideology.

K Josef Goebbels (1897-1945) Nazi Minister of Propaganda, committed suicide.

L Female Nazi camp guards How did the Nazis construe the role of women in their society?

M "Yellow Star" identifying badges Jews were forced to sew on their clothes.

N Canister containing Zyklon B gas This was the gas used to murder millions of Jews, Gypsies, and Russian prisoners of war.

O Boy with arms raised Jewish boy captured after month-long uprising against Nazi persecution, Warsaw Ghetto (Poland), spring of 1943.

P Female Jewish partisans fighting back against the Nazis.

Q Anne Frank (1929-1945) kept a diary in hiding that became world famous. Betrayed, she perished in Bergen-Belsen, a Nazi concentration camp in northern Germany.

R Female workers in American factories, changing the American workforce and workplace.

S STOP Rejecting Delano Roosevelt's Executive Order 9066 ordered the imprisonment of Americans of Japanese descent in camps located in the American interior.

T Dachau (near Munich, Germany) Nazi concentration camp liberated by American troops, April 29, 1945.

U Nuremberg Trials International tribunal held at the end of the war to try the Nazi leaders for crimes against humanity.

V Genocide Convention of 1948 made genocide "a crime under international law, contrary to the spirit and aims of the United Nations and condemned by the civilized world."

W Dr. Martin Luther King, Jr. (1929-1968) Leader in the African-American civil rights movement.

X The flag of Israel Nation established in 1948 as a homeland of the Jewish people.

Y "The Holocaust" sculpture by George Segal Memorial to the victims of the Holocaust, Lincoln Park, San Francisco.

Z Symbol for the United Nations International organization with headquarters in New York, formed to promote international peace, security, and cooperation under the terms of the charter signed in San Francisco in 1945.

? Question Mark Can you think of any other legacies of the war in addition to those depicted?

HOLOCAUST CENTER
of NORTHERN CALIFORNIA
An Education & Research Institute

639 14th Avenue
San Francisco, CA 94118-3502
phone number: (415) 751-6041

Supplement to the Liberation Poster designed by Jacob Blass and Elena Shulman for The Holocaust Center of Northern California and the Jewish Community Relations Council. Holocaust Memorial Education Fund, a designated fund of the Jewish Federation's Jewish Community Endowment Fund.

TO THINK ABOUT - "Speech was invented to disguise thought."

George Orwell, author of 1984, coined the term "newspeak" to characterize language that says one thing but means another. Instead of strike-breakers, for example, we have "replacement workers," and "down-sizing" means lay-offs. The Nazis employed words like "protective custody," "resettlement," and "special treatment" to denote imprisonment, deportation and gassing. In the US, the internment during World War II of Japanese-Americans was referred to as "relocation." In the Vietnam war, words and terms like "pacification" and "defensive reaction strikes" (bombing) were in everyday use. Brainstorm/research words used to soften or conceal their impact. Make this a week-long project. At the end of the week put them on butcher paper and discuss their real meaning and the reasons for preferring the softer term.

CLASS PROJECT - In small groups, compose a piece of writing employing "newspeak."

8 Timeline.

a. 1935- Nuremberg Laws. The Nazis curtailed or rescinded the civil rights of practically everyone, but Jews were hit hardest. In April 1933 there was a boycott of Jewish shops and a week later there were laws banning Jews from the civil service and reducing their numbers in the public schools. In 1935 came the Nuremberg Laws, which deprived Germany's Jews of their citizenship, forbade marriages between Jews and non-Jews, and defined who was a Jew. According to these laws, a Jew was a person who had two Jewish grandparents and belonged to the Jewish religion or was married to a Jew on September 15, 1935. Jews with three or four Jewish grandparents were also considered Jews.

What are some of the safeguards in our constitution that may help prevent our nation from embarking on a course like Germany's in the 1930's? What can we do to ensure that these "buffers" remain effective? Do you see anything in today's society that puts these safeguards at risk?

b. 1938 - Kristallnacht. The Night of Shattered Glass, November 9/10, 1938. Nazi-orchestrated pogrom (Russian word meaning destruction, specifically now destruction of Jewish life and property). The pogrom claimed the lives of hundreds of Jews, destroyed thousands of Jewish businesses and nearly all synagogues. 30,000 Jews were imprisoned in concentration camps. Adding insult to injury, the Nazis then levied a huge fine on the Jewish community. In Washington, President Roosevelt was outraged. "I myself," he said, "could scarcely believe that such things could occur in the twentieth-century civilization." Kristallnacht was the first pogrom in Western Europe in hundreds of years.

CLASS PROJECT - Find a slogan, cartoon, or a piece of writing promoting hatred. Analyze it. Is it accurate and fair, or is it stereotyping or scapegoating? Where do you think these negative ideas come from, and why do people hold them? Why do they persist? What can you do to change these stereotypes?

"NAZISM" / Panel 2 (left center, photo montage, from left to right)

9 Hitler addressing the masses. Hitler said the bigger the lie, the more likely people are to believe it. Do you think he is right? Explain. Can you think of any big lie(s) Hitler told and people believed?

10 School children. The children depicted giving the Nazi salute are students in a regular school. Hitler believed that youth (males) should be taught to be brutal, merciless, and violent. "It must be indifferent to pain. There must be no tenderness in it." What was the role plotted out for girls? Why do you think he held these views? How might schools realize this "vision"? Imagine a typical day in a Nazi school. What kind of literature do you think children were made to read? Write a story or draw a picture of which a Nazi teacher would disapprove.

Genocide, it has been said, is learned behavior. How might the Nazi schools condition these children to carry out orders without thinking ten years down the road? Be specific.

11 Josef Goebbels, Nazi Propaganda Minister. Toward the end, when it became clear Germany was losing the war, Goebbels had the task of keeping spirits up. You are a group of workers in Goebbels' Propaganda Ministry assigned to produce films and radio broadcasts aimed at (a) inspiring the soldiers at the front, (b) spurring workers to greater achievement, (c) boosting morale while acknowledging that bombs are devastating Germany's cities and defeat is imminent. Brainstorm in groups. Design your scenarios carefully. What kind of music might you play?

12 Female Nazi camp guards. How did the Nazis construe the role of women in their society?

"HOLOCAUST" / Panel 3 (bottom left)

The Holocaust brought to an end 2,000 years of Jewish life in Europe. Across the continent, thousands of Jewish communities, once vibrant with Jewish life — the world that produced the likes of Sigmund Freud, Albert Einstein and Franz Kafka — disappeared and with them, a way of life, a civilization.

The Nazis considered Jews their principal enemy. Europe at the time counted 11 million Jews, scattered throughout the continent and including England. More than three million lived in Poland. Between 1939 and 1945, nine million came under Nazi rule or influence. The Nazis meant to kill them all, including the women and the children. They called the systematic murder of the Jews "The Final Solution of the Jewish Problem." Why do you think the Nazis singled out the Jews as their mortal enemy?

The destruction of the Jews was a step by step process. It started in Germany in 1933, the year Hitler came to power, with boycotts and special legislation designed to eliminate them from the economic and cultural life of the nation. (In Germany, Jews constituted less than one per cent of the total population.) Gradually, Jews were stripped of every mark of civilized existence. They lost their citizenship and possessions. In many places they were forced to live in ghettos, separate from the rest of the population. All had to wear distinctive badges identifying them as Jews. As war raged, the Nazis built the camps designed to kill Jews on an assembly line basis. At war's end, 6 million Jews had been killed. One fourth were children.

CLASS PROJECT - The camps. Some of the principal camps to which Jews were brought are featured here. The best known is Auschwitz, one of six death camps the Nazis built in Poland. Divide the class into groups and ask each one to provide a brief description of one of the camps depicted, noting its location, size, inmate population, and purpose. (Babi-Yar is not a camp.) Have them report their findings to the rest of the class. Identify differences and similarities among the camps.

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How were Jews brought to these camps from across Europe? What tactics did the Nazis use to round up and to deport them?

Why would someone say that after Auschwitz it was no longer possible to write poetry? Do you agree? Read Elie Wiesel's *Night*.

Invite a survivor of a concentration camp, hidden child, ghetto inmate, or refugee to speak at your school (contact The Holocaust Center of Northern California, 415/751-6041).

⑬ **"Yellow Star"** Find the "Yellow Star." The word "Jude" (pronounced "Yooduh") is German for Jew. Everywhere the Germans went and conquered they forced Jews to sew this badge on their clothes. Have you ever felt you were wearing a "badge" or a "label"? How did that make you feel? How do you think Jewish teenagers felt? What do you think happened to friendships between Jewish and non-Jewish Germans under the Nazis? Report on an encounter with discrimination you yourself have experienced, heard about, or seen with your own eyes.

A noted scholar observed that the most difficult task facing the Nazi leadership intent on killing the Jews was to persuade those doing the actual killing to overcome the natural pity they might feel as human beings toward other human beings in distress. How do you think this "problem" was resolved? What had to be done in order to condition the killers to cross that threshold? How was the killing process itself made impersonal?

The head of the organization (SS = Defense Squad) charged with carrying out "The Final Solution of the Jewish Question," the code-name for the murder of European Jewry, was Heinrich Himmler. Himmler told his men that they must do their duty, no matter how they might personally feel about the atrocities they were being asked to commit. Could they have said "no"? Would you follow an order if it violated your personal moral convictions? Choose something you would not do and write a letter to your commanding officer explaining why you cannot follow an order that goes against your conscience.

RESEARCH - Did anyone help the Jews? Research the following: Denmark rescuers, Raoul Wallenberg. Rescuers knew that if they were caught helping Jews they ran the risk of being put to death. Can you think of why some people (there weren't many) made the decision to help despite the risk? Try to come up with a "generic" profile of a rescuer. Someone has said that heroes are people who are able to overcome the instinct for self-preservation. What is your definition of a hero? Why would (or should) people put their own lives in jeopardy to help others? Show the video "Courage to Care."

Who were some of the non-Jewish victims of Nazi persecution? What reasons did the Nazis give for going after these groups? In what ways was their persecution similar to, and in what ways different from, that of the Jews?

Imagine the Nazis had won the war. What would the world be like today? Discuss how the history of the Second World War might be written. How would the Nazis present the destruction of the Jews?

CLASS PROJECT - Design memorials commemorating the suffering and death of the victims.

(High School - upper grades) An excellent film is the BBC production "World at War: Part 20 Genocide." The following questions and activities are based on the film. It is suggested that the film be previewed and, when shown, stopped at appropriate points along the way.

Why did the filmmakers choose to start with a segment outlining Nazi racial beliefs? The Nazis looked to the "law of nature" ("the weak go under") and the way animals are bred to improve the stock as examples for humans to follow. Is this legitimate?

A good example of "newspeak" is Himmler's adjutant Karl Wolff explaining how he came to the SS: "by fate." He also says that it never occurred to him that Nazism would one day exterminate people they considered to be racially and culturally inferior. Do you believe him? What was the SS? How did one join?

Why did Hitler blame the Jews for starting the war?

Were the Nuremberg Laws (the laws made against Jews) similar to the Jim Crow laws in the US?

What do you think went through the minds of those who were designing the crematoria and the gas chambers? Do you think they knew how they were going to be used?

Some of the footage in this film was taken by the Germans. Why do you think they wanted to film and show these horrors?

One of the Jews being interviewed worked in the crematoria and was assigned to remove the bodies from the gas chambers. "Any person," he said, "without exception, is capable of doing the worst things just to live another minute." Is what he says true?

⑭ **Canister containing Zyklon B gas.** This was the gas used to kill millions of Jews, close to a million and a half Gypsies, and tens of thousands of Russian prisoners of war.

⑮ **Boy with arms raised.** In the spring of 1943, the remaining Jews of Warsaw (Poland) rose up against the Nazis in the first large-scale revolt against German rule in all of Europe. The uprising took place after most of the ghetto population had been killed in a death camp called Treblinka. The boy was one of the fighters dragged out of underground bunkers by the "victorious" German troops. What are some of the reasons that might explain why Jews waited so long to attack their killers?

YOU ARE THERE - Report on the fighting. Pay particular attention to the numbers engaged in the battle, the weapons at their disposal, the leaders, the spirit, and why they waited so long before striking back at the Nazis.

⑯ **Women with caps.** Female Jewish partisans in the Holocaust. Can you think of some reasons that made armed resistance difficult to carry out? Nevertheless, Jews fought back, against overwhelming odds, as in Sobibor, Treblinka and Auschwitz. Twenty-three year-old Hannah Senesh, a Jewish woman from Palestine, wrote "Blessed is the Match."

Blessed is the match consumed in kindling flame.
Blessed is the flame that burns in the secret fastness of the heart.
Blessed is the heart with strength to stop its beating for honor's sake.
Blessed is the match consumed in kindling flame.

RESEARCH - Hannah Senesh was air-dropped into Hungary on D-Day, caught and executed on November 7, 1944. There are a number of books on the young heroine. Have a student, or students, report on her exploits.

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RESEARCH - We tend to think of resistance in purely military terms. But armed resistance is only one form of resistance. Locate examples of non-violent resistance, such as art and writing produced by Jews in the Holocaust.

17 Anne Frank. Anne Frank, who was killed by the Nazis, kept a diary in hiding that became world famous. In it, she wrote that she believed people were basically good, " despite everything." Trace her fate after the hideout was betrayed. Was Anne Frank's diary a form of resistance?

Do you, like Anne Frank, believe that people are "basically good, despite everything"? Imagine you are she and have the means to continue the diary. What would you write?

TO THINK ABOUT - "The Holocaust was a tragedy of civilization in which the victims happened to be Jews." (Deborah Lipstadt)

"Not all victims were Jews but all Jews were victims." (Elie Wiesel)

Are there any lessons to be learned from the Holocaust?

"STATUE OF LIBERTY" / Panel 4 (Top, Center)

When, a few years ago, Chinese students demonstrated against the Communist dictatorship in their country, they hoisted an effigy of the Statue of Liberty. Why do you think this statue has become the symbol of freedom throughout the world?

18 Female workers in American factories. Report on the changes in the American workplace resulting from the war. What was the role of women, especially minority women like those depicted in this photograph? Write ads to attract female workers. What "buttons" would you push to attract them? Write/give a patriotic speech for the chairman of the board trying to get the maximum out of the workers. What do you think happened to these jobs when the war ended?

19 STOP. While American troops were fighting in Europe for freedom, President Roosevelt ordered Americans of Japanese descent to be imprisoned in special internment camps. Why? Did the government have a right to do this? Were Americans of German or Italian descent similarly put away? The Fifth Amendment provides that "No person shall be deprived of liberty or property without due process of law." Korematsu v. US (1944) upheld the exclusion of Japanese-Americans from the West Coast of the United States during World War II. Research the case. What were the arguments used on both sides? How might the arguments be presented today? Do you think the outcome would be different? Ironically, an army unit consisting entirely of Japanese-Americans was the most highly decorated unit in World War II. Has the government ever acknowledged it made a mistake, apologized, or compensated the victims? How can we prevent something like this from happening again?

"D-DAY to V-E DAY" / Panel 5

D-Day was the long awaited Allied invasion of Europe. Consult maps of the landing on D-Day (Invasion of Europe). V-E Day - Victory Europe Day. Trace the progress of the Allied forces.

CLASS PROJECT - In groups, work on a number of pamphlets intended to demoralize the enemy. Do this for both sides. These may consist of text or drawings.

YOU ARE THERE - You are covering the landing as a radio reporter. Describe what you see.

CLASS PROJECTS - The quote "Bound together by ..." is Eisenhower's. Trace his career. Compose a speech for him designed to address the troops as they are about to set out for Europe and hit the beaches. Find out if he gave such a speech. If so, compare yours to his.

Marshall "Marsh" McMath. Diary excerpts. Find Clearfield, Iowa. What kind of town is it? How are its people employed? Is Clearfield an average American town? How could you find out? How do you think the war changed Marsh's life, if at all?

Make some additional entries in Marsh's diary, recording his thoughts and feelings upon his return. Have him give a talk to the local high school about his experiences in Europe. Write a speech for Clearfield's mayor celebrating the victory and honoring Marsh's role in it.

20 Liberation of Dachau. American soldiers liberating the first concentration camp established by the Nazis in 1933.

"LEGACIES" / Panel 6

21 Courtroom. Nuremberg Trials. After the war, the victors put the losers on trial. The prosecution argued that the Nazis had started the war and committed crimes against humanity. Only the top Nazis were tried. What do you think they argued in their own defense? If you were asked to draw a chart designating an order of responsibility, where would you begin? Who was most responsible, who the least?

TO THINK ABOUT - "The victims died not because of the killers. They died because of the indifference of the others." (Elie Wiesel)

The German clergyman Martin Niemoeller wrote: "In Germany, the Nazis came for the Communists, and I didn't speak up because I wasn't a Communist. Then they came for the Jews, and I didn't speak up because I wasn't a Jew. Then they came for the trade unionists, and I didn't speak up because I wasn't a trade unionist. Then they came for the Catholics, and I was a Protestant. Then they came for me, and by then there was no one left to speak for me."

Read the poem "The Hangman" (Maurice Ogden).

YOU ARE THERE - Report on the trial.

RESEARCH - Lieutenant Calley and the destruction of My Lai in Vietnam.

22 Genocide Convention of 1948. The Convention lists the following acts as genocidal: (a) Killing members of the group; (b) Causing serious bodily or mental harm to members of the group; (c) Deliberately inflicting on the group conditions of life calculated to bring about its physical destruction in whole or in part; (d) Imposing

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measures intended to prevent births within the group; (e) Forcibly transferring children of the group to another group. In your opinion, was anything left out? Do you know of anything going on today that might qualify as genocide?

23 Dr. Martin Luther King, Jr. Abroad, a black soldier might be a liberator and dance with anyone he pleased, but in some parts of the US he was barred from many areas of life, and in the army he fought in all-black units. Some black soldiers helped liberate concentration camps. Imagine being a black soldier writing letters to his family back home expressing his conflicted feelings about fighting to overthrow tyranny in Europe and facing discrimination in the country of his birth.

In the US, the African-American struggle for equal rights began in earnest in the fifties and is ongoing. The Civil Rights Act was passed in 1964, four years before the assassination of its inspirational leader, Martin Luther King. Can you think of a connection between the civil rights struggle in the US and the war? List some of the changes resulting from the civil rights and feminist movements. How did they change America? Do you think the changes are likely to be permanent?

The twenty-five years that followed the liberation of Europe from Nazism witnessed numerous successful attempts on the part of European colonies to free themselves from their former masters. What are some of the new countries established between 1945 and 1970? Can you think of ways in which these national liberation struggles were connected to the war?

24 The flag of Israel. Because of the Holocaust, there was a climate of sympathy in the world that favored creation of a Jewish State where Jews would not be persecuted. In 1948, the United Nations officially declared Israel the Jewish state and Israel took its place among the nations of the world. 142,000 survivors of the camps and the destroyed Jewish communities in Europe found new life in this Jewish state. Today the center of Jewish life outside Israel has shifted to the United States. After the greatest catastrophe in 4,000 years of Jewish history, Jews have rededicated themselves to maintaining their traditions and culture, thwarting Hitler's plan to destroy them all. Research - What is the population of Israel today? What part of the population is native-born and what are the countries of origin of the others? How did the Ethiopian Jews wind up in Israel?

25 "The Holocaust" (George Segal). Memorial to the victims, located in Lincoln Park, San Francisco, March 18, 1983. "My greatest memory of the Holocaust," writes the sculptor, "was my horror at the photographs in Life magazine that appeared at the time of the uncovering of the camps. ... The one visual hook I uncovered was the arrogant contempt displayed by the Germans in their chaotic heaping of corpses. In any culture, if a human being dies, there's an elaborate, orderly ritual that accompanies the burial. The body is laid out in a straight line. Hands are crossed. There's a burial case and a prescribed, almost immovable succession of events that involve the expression of grief of the family, the expression of love, the expression of the religious beliefs in whatever civilization. It's a prescribed order, and if a modern state turns that order topsy- turvy and introduces this kind of chaos, it is an unthinkable obscenity. I determined that I would have to make a heap of bodies that was expressive of this arrogance and disorder." Some survivors have commented that Segal missed the mark by portraying the inmates as reasonably well fed and not at all true to the emaciated survivors the Allies found upon the liberation of the camps. (Source: "George Segal's Holocaust Memorial: An Interview with the Artist," by Matthew Baigell, in James E. Young, The Art of Memory: Holocaust Memorials in History," [Prestel, Munich and New York 1994], pp. 83-87). Do you think his approach is appropriate? How would you have done it? Field Trip - Bay Area students visit the site in Lincoln Park. Have a survivor address the students.

26 United Nations. Founded in 1945, the UN was the successor to the League of Nations, the first international organization formed to promote international peace, security, and cooperation. The League of Nations ultimately failed in this task. Do you think the UN has a better chance? Explain. In which countries is it active today? What are some of its goals in addition to keeping conflicts to a minimum? What have been some of its major achievements and failures? Debate: The UN has succeeded in keeping conflicts to a minimum. Or: The UN is a useless organization.

27 Question Mark - Can you think of any other legacies of the war in addition to those depicted? (Examples may be the Cold War and the atomic age.)

CLASS PROJECT - Produce your own World War II collage, or one about the 50-year anniversary commemorations.

BAY AREA RESOURCES

THE HOLOCAUST CENTER OF NORTHERN CALIFORNIA
639 14th Avenue, San Francisco, CA 94118 (415) 751-6040

The Holocaust Center of Northern California is dedicated to teaching young people about racism, discrimination and indifference during the Holocaust and today. The Center conducts a number of programs to educate and train students and teachers. HCNC's resources and programs include:

- 12,500-volume library and archive, curricular guides, lesson plans, educational publications, extensive bibliographies, documentary poster sets, slides, films, videos and educational consulting services.
- Speakers Bureau— Survivors give history a human face by speaking to individual classes as well as in school-wide assemblies.
- Teacher Training — In-service workshops combine Holocaust history lectures with innovative teaching strategies designed to help students develop critical thinking skills.
- Student Docent Course — A 40-hour college-level course that prepares exceptional high school juniors and seniors to teach the history of the Holocaust to their peers.
- Public Lectures — lectures by Holocaust scholars.

THE AGENCY FOR JEWISH EDUCATION OF THE GREATER EAST BAY
401 Grand Avenue, 5th Floor, Oakland, CA 94610 (510) 839-2900

THE JEWISH COMMUNITY RELATIONS COUNCIL
of San Francisco, the Peninsula, Marin and Sonoma Counties, 121 Steuart Street, Suite 301, San Francisco, CA 94105 (415) 957-1551

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EDUCATIONAL VIDEOTAPES ON THE HOLOCAUST

Available from the Battat Educational Resource Center Bureau of Jewish Education of the San Francisco, the Peninsula, Marin and Sonoma Counties, 639 14th Avenue, San Francisco, Ca 94118-3599, (415) 751-6983, ext 135 Fax (415) 668-1816

Code: E=Elementary; JH= Junior High; SH= Senior High; A=Adult

Asterisk (*) refers to films for which there are study guides available at The Holocaust Center of Northern California

DEAR KITTY

24 min. 1987 E-A

Effectively mixes archival footage, family photos, and text from Anne Frank's diary to paint a realistic picture of wartime life. Narration is simple but gripping.

THE DIARY OF ANNE FRANK

151 min. 1984 JH-A

Feature film documenting the life of Anne Frank as revealed in the diary and through those who knew her.

JUST A DIARY

25 min. 1985 JH-A

Portrait of Anne Frank's life and diary. Includes interviews with Dutch actors who performed a play about Anne Frank.

*THE COURAGE TO CARE**

29 min. 1986 JH-A

Six gentile rescuers and Jewish survivors recall courageous acts of compassion. Message that one person makes a difference and to be human is to care.

*THE EYE OF THE STORM**

25 min JH-A

Award-winning documentary of a third-grade teacher's classroom experiment demonstrates dramatically the effects of discrimination.

*DANIEL'S STORY **

14 min. 1993 (ages 8-13)

Created by the United States Holocaust Memorial Museum about the Holocaust experience of children.

THE WAVE

46 min. 1981 JH-A

Based on true story of a Palo Alto teacher who performs an experiment to illustrate the dynamics that allowed the German people to embrace Nazism.

*THE HANGMAN**

12 min. JH-A

Based on Maurice Ogden's award winning poem, this animated film creates a chillingly depicts the forces of evil as they grow and flourish in the soil of apathy and social irresponsibility. Narrated by Herschel Bernardi.

*THE WORLD AT WAR SERIES, PART 20: GENOCIDE 1941 - 1945**

52 min. 1975 JH-A

This historical documentary moves chronologically from the assertion of Nazism's master race theory in the early 1930's through the persecution, ghettoization, deportation and mass murder of European Jewry.

WARSAW GHETTO

51 min. 1967 SH-A

Presents life within the walls of the Warsaw Ghetto from on-the-spot records of German photographers.

*NIGHT AND FOG**

34 min. 1955 SH-A

A powerful documentary contrasting graphic scenes of Holocaust atrocities with peaceful views of the camps today. In French with subtitles.

A DAY IN THE WARSAW GHETTO - A BIRTHDAY TRIP IN HELL

30 min 1992 JH-A

In 1941,German Sergeant Heinze Joest celebrated his birthday by touring the Warsaw ghetto and illegally photographing its inhabitants. Documentary pairs his photographs with dramatic readings of ghetto diary entries.

CAMERA OF MY FAMILY: FOUR GENERATIONS IN GERMANY, 1845-1945

18 min. 1978 JH-A

Presents the history of a Jewish family living in Germany and their fate under the Nazis.

SUGGESTED READINGS

Ainsztein, Reuben. *The Warsaw Ghetto Revolt* (New York: Schocken, 1981). History of Jewish resistance and the Warsaw Ghetto uprising.

Bachrach, Susan D. *Tell Them We Remember*. United States Holocaust Memorial Museum (Boston: Little, Brown and Co., 1994). The story of the Holocaust.

Baudot, Marcel, Bernard, Henri, Brugmans, Hendrick, et al. eds. *The Historical Encyclopedia of World War II* (New York: Facts on File, 1989). Useful reference guide for the war.

Boas, Jacob. *We Are Witnesses: Diaries of Five Teenagers Who Died in the Holocaust* (New York: Henry Holt & Co., 1995). Five young people who faced the worst of human evil without losing their own humanity.

Boonstra, Janrense, Jansen, Hans , and Kniesmeyer, Joke, eds. *Anti-Semitism: A History Portrait* (Amsterdam: Anne Frank Foundation, 1993). This pictorial history concentrates on the most important developments and moments in the history of anti-Semitism.

Bridenthal, Renate, Grossman, Atina and Kaplan, Marion. *When Biology Becomes Destiny: Women in Weimar and Nazi Germany* (New York: Monthly Review Press, 1984). Collection of works analyzing the experiences and roles of women in Nazi Germany.

Chartock, Roselle and Spencer, Jack eds. *The Holocaust Years: Society on Trial* (Toronto: Bantam Books, 1978). A collection of readings for 9th graders.

Delbo, Charlotte. *None of Us Will Return* (Boston: Beacon Press, 1968). One woman's struggle for survival in a death camp.

Eisenberg, Azriel. *The Lost Generation: Children in the Holocaust* (Princeton: Pilgrim Press, 1982). 120 selections by and about children in the Holocaust.

Ford, Clyde. *50 Things You Can Do To Combat Racism* (New York: Dell, 1994). Practical approaches to fighting racism. Designed for high school students.

Frank, Anne. *The Diary of a Young Girl* (New York: Doubleday, 1995). World-famous diary of a young Dutch girl in hiding in Amsterdam during the war.

Friedman, Ira R. *The Other Victims* (Boston: Houghton Mifflin Company, 1990). First-person stories of non-Jews persecuted by the Nazis.

Gilbert, Martin. *The Holocaust: Maps and Photographs* (New York: Hill and Wang, 1978) Atlas presenting the record of the destruction of Jewish life in Europe.

Keen, Sam. *Faces of the Enemy: Reflections of a Hostile Imagination* (San Francisco: Harper Press, 1986). A psycho-historical look at the nature of hatred. Examines the creation of the enemy through symbols and images. (Video also available)

Landau, Ronnie S. *The Nazi Holocaust* (Chicago: Ivan R. Dee, 1992). Excellent general overview.

Meltzer, Milton. *Rescue: The Story of How Gentiles Saved Jews in the Holocaust* (New York: Harper & Row, 1988). Histories of exceptional acts of courage.

Parker, R.A.C. *Struggle for Survival: The History of the Second World War* (Oxford: Oxford University Press, 1989) A thoughtful account of why the war started, how it was won and lost, its impact on ordinary men and women, and its consequences in a new era in world affairs.

Wiesel, Elie. *Night* (New York: Hill & Wang, Avon Books, 1972). Personal account of Wiesel's internment in the Auschwitz death camp.

Young, Peter, ed. *Atlas of the Second World War* (New York: Paragon Books, 1979). Atlas with over 200 color maps and pictures.

PEDAGOGICAL RESOURCES

Furman, Harry, ed. *The Holocaust and Genocide: A Search for Conscience* (New York: Anti-Defamation League of B'nai B'rith, 1983). Excellent, if somewhat dated, short course on the Holocaust.

Stern Strom, Margot and Parsons, William. *Facing History and Ourselves: Holocaust and Human Behavior* (Brookline, MA: International Educations Inc., 1994). Comprehensive anthology and idea book for dealing with the subject of genocide.

DOCUMENTARY SOURCES

Dawidowicz, Lucy S. *A Holocaust Reader* (New York: Behrman House, 1976). Collection of documents about the Holocaust with historical explanations.

Eisenberg, Azriel, ed. *Witness to the Holocaust* (Princeton: Pilgrim Press, 1981). Documents, testimonies, and memoirs of Jews and non-Jews.

POSTER SERIES

AVAILABLE FROM THE HOLOCAUST CENTER OF NORTHERN CALIFORNIA

Teacher Guide for Artifact Posters
U.S. Holocaust Memorial Museum,1991. Explanatory materials for color poster series developed by the educational staff.

Simon Wiesenthal Series: Posters documenting all aspects of the Holocaust. Photographs combined with extensive explanatory text. Excellent for high school students.

ADL/B'nai B'rith Series: Twenty black and white posters on the Holocaust. Includes charts and timeline.

HOLOCAUST CURRICULAR RESOURCES AVAILABLE AT THE HOLOCAUST CENTER OF NORTHERN CALIFORNIA

The Holocaust and World War II. Jacob Boas. Published by the Holocaust Center of Northern California, 1992. A 100-page illustrated textbook on the Holocaust, chronology, glossary, bibliography, discussion.

Resource and Guidelines for Teaching About the Holocaust. Jacob Boas, Holocaust Center of Northern California, 1994. Set of six flexible lesson plans using multi-disciplinary material's covering subjects such as the nature of human behavior, the Holocaust and moral decision making.

The End of Innocence: Anne Frank and the Holocaust. Karen Shawn. Published by International Center for Holocaust Studies. Anti-Defamation League of B'nai B'rith, 1989.

For use in eighth and ninth grades:

A World of Difference: Teacher/Student Study Guide. A Prejudice Reduction Project of the Anti-Defamation League of B'nai B'rith, 1986. Multicultural awareness program focusing on issues of prejudice and discrimination.

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